

Imam al-Tirmidhi's

الشمائل المحمدية

AL-SHAMA'IL AL-MUHAMMADIYA

Sayyiduna Rasulullah ﷺ ke husn-o-jamal
aur kamal par 400 se zyada ahadith

Translated in Roman Urdu by
Team Mohabbet e Rasul

As-Salātu was-Salāmu 'alayka yā Rasūl Allāh

As-Salātu was-Salāmu 'alayka yā Habīb Allāh

As-Salātu was-Salāmu 'alayka yā Nabī Allāh

Wa 'alā 'ālika wa as-hābika yā Nūr Allāh

Ba Mauqa 1501ve Jashn e Wiladat e Mustafa Sallallahu alayhe wasallam

For the Isaal e Sawab of

Haji Ibrahimbhai Daudbhai Patel(I.D. Patel) & Family

Al Shama'il Al Muhammadiya

Title:

Al Shama'il al Muhammadiyah(Roman Urdu)

Author:

Imam Abu Isa Muhammad ibn Isa al-Tirmidhi (d. 279 AH / 892 CE)

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Contents

Mohabbet e Rasul tanzeem ke baare me

Mohabbet-e-Rasul Tanzeem ek Sunni tanzeem hai jiska aghaaz faqeer ne March 2019 me kiya. Shuruaat ek Instagram page se hui, niyat yeh thi ke Rasulullah Sallallahu alayhe wasallam ka deen logon tak pahunchaya jaaye.

Allah Ta'ala ne apne fazl se mazeed kamyabi ata ki. Hamne:

• WhatsApp groups banaye

• Online library tayar ki

• Online research & skills group banaya

• Nikah ke masa'il, Ramadan ke masa'il, Umrah ke masa'il, sohbat ke masa'il, aur is tarah ke kai aur groups shuru kiye

Islami behno ke liye:

• Online Tajweed classes

• Urdu classes

...bilkul free of cost di gayi. InshaAllah aage bhi aise courses launch kiye jayenge.

Mohabbet-e-Rasul Tanzeem ka maqsad sirf itna hai ke:

• Rasulullah Sallallahu alayhe wasallam ke deen ko mazbooti se pakad kar rakhna

• Huzur Sallallahu alayhe wasallam ki mohabbat logon ke dilon me basana

• Maslak-e-A'la Hazrat par qaayam rehna

Mohabbet e Rasul tanzeem ki publish ki gayi kuch kitaab'e

(1) Al Masjid Al Aqsa

(2) Kitaab al Imaan

(3) Qasida Burdah Shareef(with Commentary)

(4) Sohbat ke Masa'el

(5) Al Shama'il Al Muhammadiya

Mazeed malumat haasil karne ke liye humaara Whatsapp group join kare.



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Agar is kitab mein koi bhi galti (spelling, typing ya koi aur) mile, to humein email ya WhatsApp ke zariye batayein. Iske alaawa humse raabta karne ke liye bhi aap humse Email ya Whatsapp ke zariye contact kar sakte hai.

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Introduction:

Al Shama'il Al-Muhammadiyah ek nihayat mubarak aur azeem kitaab hai, jisme Rasoolullah ﷺ ke huliya mubarak, aadat, akhlaaq, libaas, khana peena, ibadat, guftagu, muskurahat, tawazu aur zindagi ke mukhtalif pehluon ka bayan milta hai.

Is kitaab ke musannif mashhoor muhaddis Imam Abu Isa Muhammad bin Isa At-Tirmidhi Alayhirrehma hain. Imam Tirmidhi Alayhirrehma ne is kitaab me woh riwayaat jama ki hain jin se Nabi Kareem ﷺ ki mubarak zindagi ka ek khoobsurat naqsha samne aata hai.

Shama'il ka matlab hai aadat, sifat aur khoobiyan. Is liye "Shama'il Al-Muhammadiyah" ka matlab hai: Rasoolullah ﷺ ki mubarak aadatein, sifat aur khoobiyan.

Ye kitaab sirf maloomat hasil karne ke liye nahi, balki Rasoolullah ﷺ se mohabbat barhane aur unki sunnat par amal karne ka zariya hai. Jab ek momin Nabi Kareem ﷺ ke akhlaaq, rehne sehne, ibadat aur aadaton ko padhta hai, to uske dil me Nabi ﷺ ki mohabbat aur unki ita'at ka jazba aur zyada mazboot hota hai.

Allah Ta'ala humein Rasoolullah ﷺ ki sachi mohabbat, unki sunnaton par amal aur unke akhlaaq ko apni zindagi me apnane ki taufeeq ata farmaye.

Aameen.

Author's Introduction

Is mubarak kitaab Shama'il Al-Muhammadiyah ke musannif, mashhoor muhaddis Imam Abu Isa Muhammad bin Isa At-Tirmidhi Alayhirrehma hain.

Aap ki paidaish 209 Hijri me hui. Aap ka ta'alluq Tirmidh (jo aaj ke Uzbekistan ke ilaqe me hai) se tha, isi nisbat se aap ko "Tirmidhi" kaha jata hai.

Imam Tirmidhi Alayhirrehma, bade azeem muhaddis aur Imam Bukhari Alayhirrehma ke talaba me se the. Aap ne hadith hasil karne ke liye mukhtalif mumalik ka safar kiya aur bohat si ahadith jama ki.

Aap ki mashhoor tasneef "Jami' At-Tirmidhi" hai, jo Sihah Sittah (hadith ki 6 mashhoor kitabon) me shamil hai. Is ke ilawa aap ki kitaab Shama'il Al-Muhammadiyah duniya bhar me maqbool hai aur Rasoolullah ﷺ ke shama'il aur akhlaaq par behtareen majmua mani jati hai.

Imam Tirmidhi Alayhirrehma ka wisal 279 Hijri me hua. Allah Ta'ala un par apni rehmat nazil farmaye aur humein un ke ilm se faida uthane ki taufeeq ata farmaye.

Aameen.

Maqsad-e-Tehreer: Ek Fikr, Ek Koshish

Is kitaab ko translate karne ka wahid maqsad dilon mein Rasulullah ﷺ ki sacchi mohabbat ko bedaar karna hai. 1501ve Milad-un-Nabi ke mauqe par is baat ki sakht zaroorat mehsoos hui ke hum khud se ek sawal karein: Kya mahaz 12 din mehfilon mein baithne ya julooson ka hissa banne se hum "Aashique-e-Rasul" ban gaye?

Kya ye kaafi hai ke hum saal bhar apni marzi ki zindagi guzarein aur sirf in chand dino mein mohabbat ka da'awa karein? Zubaani da'awa karna aasan hai, lekin kya hamara amal bhi iski gawahi deta hai?

Asal mohabbat ye hai ke hum Huzoor ﷺ ki Sunnat ko apni zindagi ka mamool bana lein. Unki Seerat-e-Mubarika ka mutala karein, ilm hasil karein aur unke naqsh-e-qadam par chal kar unka haqiqi qurb hasil karein. Is kitaab ko Roman Urdu mein pesh karne ki wajah yahi hai ke zaban ki rukawat khatam ho, hum apne Nabi ﷺ ko behtar taur par pehchanein aur unke saath apna rishta mazeed mazboot karein.

Al Shama'il Al Muhammadiya
Ash Shama'il al Muhammadiyah

Chapter 1 - Rasoolullah ﷺ ke Mubarak Ausaaf

Hadith number 1:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam na zyada lambe thay aur na hi chhote qad ke. Aap ka qad mubarak darmiyani tha. Rang mubarak na bilkul safed chune jaisa tha, na gehra siyah ya gandumi jo siyahi ki taraf jhukta ho, balke aap ka chehra mubarak roshan aur noorani tha — Chaudhvi raat ke chand se bhi zyada chamakdar. Rasulullah Sallallahu alayhe wasallam ke baal na bilkul seedhe thay aur na bohat zyada ghungrale, balke halkay se lehrdaar thay. Jab aap ki umar mubarak 40 saal hui to aapne Allah azzawajal ke hukm par Nabuwwat ka elaan farmaya. Us ke baad aap ne 13 saal Makkah Mukarramah me zindagi guzari (nabuwwat ke baad), phir 10 saal Madinah Munawwarah me qiyam farmaya. Us waqt aap ke sar mubarak aur darhi mubarak me 20 se zyada safed baal nahi thay. (Iski tafseel aage safed baalon ke bab me bayan ki jayegi.)

Hadith number 2:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ka qad mubarak darmiyani tha — na aap bohat zyada lambe thay aur na hi chhote. Aap bohat hi haseen o jameel thay. Jism mubarak bhi darmiyani tha (na zyada mota na patla). Aap ke baal na bilkul ghungrale thay aur na bilkul seedhe, balke halkay se lehrdaar thay. Aap ka rang mubarak gandumi tha (khubsurat noor ke saath). Jab Rasulullah Sallallahu alayhe wasallam chalte thay to halka sa aagay ki taraf jhuk kar chalte thay (ya'ni pur-waqar aur tezi ke saath qadam uthate thay).

Hadith number 3:

Hazrat Baraa bin Aazib Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ka jism mubarak darmiyani tha (thoda sa lambe qad ki taraf mail rakhta tha, jaisa pehle bayan ho chuka hai). Aap ke kandhe mubarak chauray thay, jis se andaza hota hai ke seena mubarak bhi kushada(chaurdha) tha. Aap ke baal ghane thay aur kaanon ki lau tak pohanchte thay. Ek martaba aap ne surkh dhariyon wali tehband(dhoti type) aur chadar mubarak pehni hui thi.

Hazrat Baraa Radiallahu ta'ala anhu farmate hain: Maine Rasulullah Sallallahu alayhe wasallam se zyada haseen aur khubsurat kabhi kisi ko nahi dekha.

Hadith number 4:

Hazrat Baraa bin Aazib Radiallahu ta'ala anhu riwayat karte hain:

Main ne kabhi kisi ko lambi zulfon aur surkh(red) libas me Rasulullah Sallallahu alayhe wasallam se zyada haseen nahi dekha. Aap ke baal mubarak kandhon tak pohanchte thay. Aap ke dono kandhon ke darmiyan ka hissa kushada tha (ya'ni kandhe chauray thay). Aur aap na bohat zyada lambe thay aur na hi chhote qad ke, balke darmiyani qad mubarak tha.

Hadith number 5:

Hazrat Ali Radiallahu ta'ala anhu se riwayat hai:

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Rasulullah Sallallahu alayhe wasallam na bohat zyada lambe thay aur na hi bilkul chhote, balke darmiyani qad mubarak tha. Aap ke dono paon ke talway gosht se bharpoor thay (mardon ke liye ye sifat quwwat aur shuja'at ki nishani hoti hai). Aap ka sar mubarak bara tha, aur haddiyon ke jor (joints) bhi mazboot aur numayan thay. Seena mubarak se naaf mubarak tak baalon ki ek patli lakeer thi. Jab Rasulullah Sallallahu alayhe wasallam chalte thay to aisa mehsoos hota tha jaise aap bulandi se neeche utar rahe hon (ya'ni pur-waqar aur taizi ke saath qadam rakhte thay).

Hazrat Ali Radiallahu ta'ala anhu farmate hain: Main ne na aap se pehle kisi ko aap jaisa dekha aur na hi aap ke baad kisi ko aap jaisa dekha.

Hadith number 6:

Sufyan bin Waqi' ne kaha ke mujhe mere walid Waqi' ne riwayat sunayi, unhon ne Mas'udi se, aur unhon ne upar zikr ki hui sanad (riwayat ki zanjeer) ke saath isi mazmoon ki ek hadith riwayat ki — jo pehle bayan ki gayi hadith ke mushabeh (milti julti) hai.

Hadith number 7:

Hazrat Ebrahim bin Muhammad Radiallahu ta'ala anhu(jo Hazrat Ali Radiallahu ta'ala anhu ki aulad me se hain) riwayat karte hain ke jab bhi Hazrat Ali Radiallahu ta'ala anhu Rasulullah Sallallahu alayhe wasallam ke husn o jamal aur mubarak ausaaf ka zikr karte, to farmate:

Rasulullah Sallallahu alayhe wasallam na bohat zyada lambe thay aur na chhote, balke logon ke darmiyan darmiyani qad mubarak thay. Aap ke baal na bilkul ghungrale thay aur na bilkul seedhe, balke halki si lehr thi. Aap ka jism mubarak na mota tha aur na chehra bilkul gol. Balke chehra mubarak halki golai wala tha — ya'ni na poora gol aur na lamba, balke dono ke darmiyan. Rang mubarak safed tha jisme surkhi mili hui thi. Aap ki aankhen mubarak intehaayi siyah thi, aur palkein lambi thin. Jism ke jor (jaise kohniyan, ghutne waghera) mazboot aur numayan thay. Dono kandhon ke darmiyan ka hissa kushada aur gosht se bhara hua tha. Aap ke jism mubarak par ghair mamooli baal nahi thay (jaise kuch logon ke jism par zyada baal hote hain). Bazu aur tangon waghera par jo mamool ke mutabiq hote hain woh thay. Seena mubarak se naaf mubarak tak baalon ki ek patli lakeer thi.
Rasulullah Sallallahu alayhe wasallam ke haath aur paon gosht se bharpoor thay. Jab aap chalte thay to taqat aur pur-josh andaaz me qadam uthate, goya kisi buland jagah se neeche utar rahe hon. Jab kisi se baat karte to apna poora jism mubarak us ki taraf mod lete. Sirf chehra pher kar baat nahi karte thay, balke seena aur jism ke saath mutawajjeh hote — jo kamal adab aur tawazu ki

nishani hai. Aap ke dono kandhon ke darmiyan “Mohar-e-Nubuwwat” thi. Aap aakhri Nabi hai aur aapke baad koi naya Nabi nahi aayega. Aap sab se zyada sakhawat karne wale aur sab se zyada sach bolne wale thay. Aap sab se zyada narm dil thay aur nihayat sharif khandan se talluq rakhte thay — ya’ni akhlaaq, nasab aur har lihaaz se behtareen thay. Jo shakhs aap ko achanak dekhta, to aap ki shaksiyat aur waqar ki wajah se ro’b aur gehri izzat mehsoos karta. Aur jo aap ke qareeb rehta aur aap ke aala akhlaaq ko janta, woh aap se gehri muhabbat karne lagta.

Jo bhi aap ke husn o jamal ka zikr karta, aakhir yehi kehta:

“Main ne Rasulullah Sallallahu alayhe wasallam jaisa na aap se pehle kisi ko dekha aur na aap ke baad kisi ko dekha.”

Hadith number 8:

Hazrat Imam Hasan bin Ali Radiallahu ta’ala anhu farmate hain:

Meri khala Hind ne Abu Hala ke bete se — jo Rasulullah Sallallahu alayhe wasallam ke husn o jamal ko khoob bayan karne wale thay — kaha ke mujhe bhi kuch aise ausaaf batao jinhein main apne dil se laga kar yaad rakhun.

Unhon ne kaha:

Rasulullah Sallallahu alayhe wasallam nihayat shaan aur waqaar wale thay. Aap ka chehra mubarak Chaudhvi raat ke chand ki tarah chamakta tha. Qad mubarak darmiyani se thoda buland tha, lekin bohat zyada lambe nahi thay. Sar mubarak bara aur pur-shaan tha. Baal halkay lehrdaar thay. Agar peshani ke baal khud ba khud alag ho jate to aap unhein maang nikal kar theek kar lete, warna baal kaanon ki lau se neeche na jate. Jab barhne dete to ghane aur khoobsoorat lagte. Rang mubarak roshan tha. Peshani kushada thi. Bhawen kamani daar aur khubsurat thin, magar aapas me judi hui na thin. Unke darmiyan ek ragg thi jo aapke jalal ke waqt ubhar aati. Naak mubarak buland

aur khoobsurat thi. Aap par ek khaas noor chhaya rehta tha. Jo shakhs ghour se na dekhta woh samajhta ke shayad aap me sakhti hai, halanke aap nihayat mutawazi aur narm mizaj thay. Darhi mubarak ghani thi. Rukhsar narm o hamwar thay. Munh mubarak kushada tha. Dant mubarak halki si faslay wale aur chamakdar thay. Seene se naaf tak baalon ki ek patli lakeer thi. Gardan mubarak aisi saf aur chamakdar thi jaise khalis chandi se bani hui. Jism mubarak mo'tadil aur mazboot tha. Seena aur pait barabar thay. Seena kushada, kandhe chauray, azaa(bodyparts) mazboot the. Seene ke upar se naaf tak baalon ki ek lakeer thi, is ke siwa seena aur pait zyada baalon se paak thay. Bazuon, kandhon aur seene ke upar ke hisse par baal thay. Bazu lambe thay. Hath ki hathiili kushada thi. Hath aur paon gosht se bharpoor thay. Paon ke talwon ki jagah gehri thi. Paon itne narm aur saaf thay ke paani un par tikta nahi tha. Jab chal kar kisi jagah se nikalte to pur-azm andaaz me nikalte. Thoda sa aagay jhuk kar, sukoon aur taizi ke saath chalte. Chalna aisa hota jaise bulandi se neeche utar rahe hon. Jab idhar-udhar dekhte to poore jism ke saath rukh modte. Nigah zyada tar zameen ki taraf rehti aur asmaan ki taraf kam uthate. Aksar nigah ghour o fikr wali hoti. Apne Sahaba Radiallahu ta'ala anhum ko aage chalne ka irshad farmate aur jis se milte sab se pehle khud salam karte.

Hadith number 9:

Hazrat Jaabir bin Samurah Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ka munh mubarak kushada tha (ya'ni khubsurat aur mo'tadil tor par bara). Aap ki aankhon ki safedi me surkh lakeeren thin (jo sehat aur quwwat ki nishani hoti hain). Aur aap ki aediyon par gosht kam tha (ya'ni aediyan halki aur mo'tadil thin).

Hadith number 10:

Hazrat Jaabir Radiallahu ta'ala anhu riwayat karte hain:

Main ne ek martaba Rasulullah Sallallahu alayhe wasallam ko Chaudhvi raat ko dekha(Jab chaand ki khoobsurati apne urooj par hoti hai). Us raat aap ne surkh(red) libas pehna hua tha. Kabhi main chand ko dekhta aur kabhi Rasulullah Sallallahu alayhe wasallam ke chehra mubarak ko.

Aakhir main is natije par pohancha ke Rasulullah Sallallahu alayhe wasallam chand se bhi zyada haseen, zyada khoobsurat aur zyada roshan hain.

Hadith number 11:

Hazrat Abu Ishaaq Radiallahu ta'ala anhu riwayat karte hain:

Ek shakhs ne Hazrat Baraa bin Aazib Radiallahu ta'ala anhu se poocha: "Kya Rasulullah Sallallahu alayhe wasallam ka chehra mubarak talwar ki tarah chamakta tha?" Unhon ne jawab diya: "Nahi, balke poore chand ki tarah — us ki golai aur noor ke saath."

Hadith number 12:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah sallallahu alayhe wasallam intehai saaf, shaffaf, khoobsurat aur haseen thay — aisa lagta goya aap ka jism mubarak chandi se dhaala gaya ho. Aap ke baal mubarak halkay se lehrdaar (thode se ghungrale) thay.

Hadith number 13:

Hazrat Jaabir bin Abdullah Radiallahu ta'ala anhu riwayat karte hain ke Rasoolullah Sallallahu alayhe wasallam ne farmaya:

"Mujhe Ambiya (Nabiyon) ko dikhaya gaya. Main ne Hazrat Musa (Alaihissalaam) ko dekha, unka jism patla tha, goya ke woh qabeela Shanuah ke kisi shakhs ki tarah the. Main ne Hazrat Isa (Alaihissalaam) ko dekha. Jitne logon ko main ne dekha hai, un mein se woh zyada Hazrat Urwah bin Masood se milte julte the. Main ne Hazrat Ebrahim (Alaihissalaam) ko bhi dekha. Jitne logon ko main ne dekha hai, un mein se main khud un se sab se zyada milta julta hoon. Isi tarah main ne Hazrat Jibraeel (Alaihissalaam) ko bhi dekha. Jitne logon ko main ne dekha, un mein se woh zyada Dihyah Kalbi se milte julte the."

Hadith number 14:

Hazrat Saeed Jariri Radiallahu ta'ala anhu farmate hain:

Main ne Hazrat Abu Tufayl Radiallahu ta'ala anhu ko yeh kehte hue suna: "Is waqt rooye zameen par mere siwa koi aisa shakhs zinda nahi jo Rasulullah Sallallahu alayhe wasallam ko dekh chuka ho." Main ne un se darkhwast ki ke mujhe Rasulullah Sallallahu alayhe wasallam ke husn o jamal ka wasf bayan karein.

Unhon ne farmaya:

Rasulullah Sallallahu alayhe wasallam ka rang mubarak safed tha jisme halki si surkhi mili hui thi, aur jism mubarak darmiyani qad o qamat ka tha.

Hadith number 15:

Hazrat Abdullah Ibn Abbas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ke aglay danton (samne ke danton) ke darmiyan halka sa fasla tha. Jab Rasulullah Sallallahu alayhe wasallam guftagu farmate, to yun mehsoos hota ke aap ke mubarak danton ke darmiyan se noor nikal raha hai.

Chapter – 2 Mohre Nabuwwat

Hadith number 16:

Hazrat Saaib bin Yazid Radiallahu ta'ala anhu farmate hain:

"Meri khaala mujhe Rasulullah Sallallahu alayhe wasallam ki khidmat me le gayin aur arz kiya:
"Ya Rasulullah Sallallahu alayhe wasallam, mera yeh bhatija beemar hai."
Rasulullah Sallallahu alayhe wasallam ne shafqat ke saath apna mubarak haath mere sar par phaira aur mere liye barakat ki dua farmayi."

(Baaz Ulama ne likha hai ke shayad sar me dard tha is liye aap ne haath phaira. Lekin zyada behtar yeh samjha jata hai ke yeh shafqat aur muhabbat ke taur par tha, kyun ke us waqt Hazrat Saaib Radiallahu ta'ala anhu ki umar 8 ya 9 saal ke qareeb thi. Aap Sallallahu alayhe wasallam ka yeh tareeqa tha ke bachon par pyar se haath pherte.)

Phir jab Rasulullah Sallallahu alayhe wasallam ne wuzu farmaya to main ne us wuzu ka pani pi liya. (Yeh mumkin hai ke aap ne jaan boojh kar wuzu is liye farmaya ho taa ke us ka pani shifa ke taur par diya jaye. Riwayat me yeh bhi aata hai ke unhein pair me dard tha.)

Hazrat Saaib Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam ke dono kandhon ke darmiyan "Mohar-e-Nubuwwat" dekhi, jo kabootar ke anday ke barabar gol thi — ya machhar daani ya palang ki gundhi hui gaath jaisi lagti thi.

Is lafz ke tarjume me Ulama ka ikhtilaf hai, lekin Imam Nawawi ne isi tarjume ko pasand farmaya hai.

Hadith number 17:

Hazrat Jaabir bin Samurah Radiallahu ta'ala anhu riwayat karte hain:

Main ne Rasulullah Sallallahu alayhe wasallam ke dono kandhon ke darmiyan "Mohar-e-Nubuwwat" dekhi. Woh surkh ubhra hua gosht ke tukre jaisi thi, aur us ka size kabootar ke anday ke barabar tha.

Hadith number 18:

Hazrat Rumaythah Radiallahu ta'ala anha farmati hain:

Main ne yeh baat khud Rasulullah Sallallahu alayhe wasallam se suni. Us waqt main itni qareeb thi ke agar chahti to Mohar-e-Nubuwwat ko chuum leti.

Baat yeh thi ke Rasulullah Sallallahu alayhe wasallam Hazrat Sa'ad bin Mu'aadh Radiallahu anhu ke bare me farmate thay ke:

"Sa'ad ke inteqal par Allah Ta'ala ka Arsh bhi khushi se jhoom utha."

Hadith number 19:

Hazrat Ebrahim bin Muhammad Radiallahu ta'ala anhu (jo Hazrat Ali Radiallahu ta'ala anhu ki aulad me se hain) riwayat karte hain:

"Jab bhi Hazrat Ali Radiallahu ta'ala anhu Rasulullah Sallallahu alayhe wasallam ke mubarak ausaaf aur sifaat ka zikr karte, to mukammal hadith bayan farmate. Aur yeh bhi zaroor irshad farmate ke Aap Sallallahu alayhe wasallam ki Mohar-e-Nubuwwat dono kandhon ke darmiyan thi, aur Rasulullah Sallallahu alayhe wasallam tamam Ambiya ke Aakhri Nabi (Khatam-un-Nabiyyeen) hain."

Hadith number 20:

Ilbaa bin Ahmar Alyashkari riwayat karte hain ke Sahabi Hazrat Abu Zayd 'Amr bin Akhtab Al-Ansari Radiallahu ta'ala anhu ne mujh se farmaya:

"Ek martaba Rasulullah Sallallahu alayhe wasallam ne mujh se farmaya ke main aap ki kamar mubarak dabaa dun (malish kar dun). Jab main ne peeth mubarak dabani shuru ki to ittefaq se meri ungliyan Mohar-e-Nubuwwat par lag gayin." Ilbaa Radiallahu ta'ala anhu kehte hain: Main ne Hazrat 'Amr Radiallahu ta'ala anhu se poocha: "Mohar-e-Nubuwwat kya thi?" Unhon ne jawab diya:
"Woh chand baalon ka ek majmua tha."

Hadith number 21:

Hazrat Buraydah bin Husayb Radiallahu ta'ala anhu riwayat karte hain:

Jab Rasulullah Sallallahu alayhe wasallam Madinah Munawwarah tashreef laye, to Hazrat Salmaan Farsii Radiallahu ta'ala anhu ek thaal me taaza khajoor le kar hazir hue aur pesh ki. Rasulullah Sallallahu alayhe wasallam ne farmaya: "Ya Salmaan, yeh khajoor kis cheez ki hain?" Unhon ne arz kiya: "Yeh aap aur aap ke Sahaba Radiallahu ta'ala anhum ke liye sadaqah hai."

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:
"Hum sadaqah nahi khate. Isay mere paas se hata do."

(Ulama ne lafz "hum" ke bare me mukhtalif rai di hai. Kuch kehte hain yeh jam' ta'zeem ke liye hai. Kuch kehte hain ke is se murad tamam Ambiya Alayhimussalam hain. Aur kuch kehte hain ke is se murad Rasulullah Sallallahu alayhe wasallam aur aap ke ahl-e-bait hain, kyun ke un par zakat lena jaiz nahi. Teesri rai zyada mazboot aur maqbool maloom hoti hai.)

Agle din phir Hazrat Salmaan Radiallahu ta'ala anhu aaza khajoor le kar aaye. Rasulullah Sallallahu alayhe wasallam ne phir poocha:
"Yeh kya hai?"

Unhon ne arz kiya:
"Ya Rasulallah Sallallahu alayhe wasallam, yeh aap ke liye tohfa hai."

Is par Rasulullah Sallallahu alayhe wasallam ne Sahaba Radiallahu ta'ala anhum se farmaya:

"Tum bhi khao."

Aur Aap Sallallahu alayhe wasallam ne khud bhi us me se khaya.

Hazrat Salmaan Radiallahu ta'ala anhu asal me purane mazhabi kutub ke aalim thay. Unhon ne pehle se kitabon me padha tha ke Aakhri Nabi Sallallahu alayhe wasallam ki nishani yeh hogi ke woh sadaqah qabool nahi karenge, lekin tohfa qabool karenge, aur un ke dono kandhon ke darmiyan Mohar-e-Nubuwwat hogi. Jab unhon ne yeh do nishaniyan dekh li, to phir Aap Sallallahu alayhe wasallam ki peeth mubarak par Mohar-e-Nubuwwat dekhi, aur foran Islam qabool kar liya.

Us waqt Hazrat Salmaan Radiallahu ta'ala anhu Banu Qurayzah ke ek Yahudi ke ghulam thay. Rasulullah Sallallahu alayhe wasallam ne unhein "mukaatab" banwaya (ya'ni ek muqarrar raqam aur mehnat ke badle azadi ka muahida karwaya). Muahida yeh tha ke woh 300 khajoor ke darakht lagayenge aur un ki dekhbhal karenge jab tak woh phal na den.

Rasulullah Sallallahu alayhe wasallam ne apne mubarak hathon se woh darakht lagaye. Aap ka mojizah tha ke sab darakht usi saal phal le aaye.

Sirf ek darakht ne phal na diya. Tahqiq par maloom hua ke woh darakht Hazrat Umar Radiallahu ta'ala anhu ne lagaya tha. Rasulullah Sallallahu alayhe wasallam ne usay nikal kar dobara apne mubarak haath se lagaya, to woh bhi phal le aaya.

Yeh bhi Aap Sallallahu alayhe wasallam ka mojizah tha ke ghair mausam me darakht lagaye gaye aur usi saal phal de diya.

Hadith number 22:

Hazrat Abi Nadrah Al-'Awfi Radiallahu ta'ala anhu riwayat karte hain:

Main ne Hazrat Abu Sa'eed Khudri Radiallahu ta'ala anhu se Rasulullah Sallallahu alayhe wasallam ki Mohar-e-Nubuwwat ke bare me poocha.

Unhon ne farmaya:

"Woh Rasulullah Sallallahu alayhe wasallam ki peeth mubarak par ubhra hua gosht ka ek tukra tha."

Hadith number 23:

Hazrat Abdullah bin Sarjas Radiallahu ta'ala anhu farmate hain:

Main Rasulullah Sallallahu alayhe wasallam ki khidmat me hazir hua, us waqt kuch log aap ke paas baithe hue thay. Main aahista aahista aap Sallallahu alayhe wasallam ki peeth mubarak ki taraf ghoom kar gaya (shayad is liye ke Mohar-e-Nubuwwat dekh sakun).

Rasulullah Sallallahu alayhe wasallam samajh gaye ke main kya dekhna chahta hun. Aap ne apni chadar mubarak peeth se hata di.

Main ne dekha ke aap Sallallahu alayhe wasallam ke dono kandhon ke darmiyan Mohar-e-Nubuwwat thi. Woh ubhre hue gosht mubarak ka tukra tha, jiske ird gird chhote chhote til (moles) thay.

Phir main samne aaya aur arz kiya:
"Allah Ta'ala aap ko bulandi ata' farmaye"

Rasulullah Sallallahu alayhe wasallam ne jawab irshad farmaya:
"Allah tumhari maghfirat farmaye."

Logon ne mujh se kaha:
"Rasulullah Sallallahu alayhe wasallam ne tumhare liye maghfirat ki dua farmayi hai."

Main ne kaha:
"Haan, aur tumhare liye bhi, kyun ke Allah Ta'ala ne farmaya hai:
'(Aey Mehboob Sallallahu alayhe wasallam) apne liye aur momin mardon aur momin auraton ke liye maghfirat talab karein.'"

Isi liye Rasulullah Sallallahu alayhe wasallam ummat ke liye bhi maghfirat ki dua farmate thay.

Chapter 3 - Rasoolullah ﷺ ke Mubarak Baal

Hadith number 24:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ke baal mubarak kaanon ke darmiyan tak (ya'ni aadhe kaan tak) pohanchte thay.

Hadith number 25:

Hazrat Ayesha Siddiqua Radiallahu ta'ala anha riwayat karti hain:

Main aur Rasulullah Sallallahu alayhe wasallam ek hi bartan se ghusl kiya karte thay. Rasulullah Sallallahu alayhe wasallam ke baal mubarak kaanon ki lau se zyada lambe thay, lekin kandhon tak nahi pohanchte thay.

(Ya'ni aap ke baal na bohat zyada lambe thay aur na chhote, balke darmiyani lambai ke thay.)

Hadith number 26:

Hazrat Baraa bin Aazib Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ka qad mubarak darmiyani tha. Aap ke dono kandhon ke darmiyan ka hissa kushada tha (ya'ni kandhe chauray thay). Aur aap ke baal mubarak kaanon ki lau tak pohanchte thay.

Hadith number 27:

Hazrat Qataadah bin Daaamah As-Sadusi riwayat karte hain:

Main ne Hazrat Anas Radiallahu ta'ala anhu se poocha: "Rasulullah Sallallahu alayhe wasallam ke baal mubarak kaise thay?"

Unhon ne farmaya:

"Na bilkul zyada ghungrale thay aur na bilkul seedhe. Balke un me halki si lehr thi (thode se mude hue thay), aur kaanon ki lau tak pohanchte thay."

Al Shama'il Al Muhammadiya
Hadith number 28:

Hazrat Umme Haani bint Abi Taalib Radiallahu ta'ala anha farmati hain:

Hijrat ke baad ek martaba Rasulullah Sallallahu alayhe wasallam Makkah Mukarramah tashreef laye. Us waqt Aap Sallallahu alayhe wasallam ke baal mubarak chaar chotiyon (guthon) ki shakal me bandhe hue thay.

Hadith number 29:

Hazrat Anas Radiallahu ta'ala anhu se riwayat hai:

Rasulullah Sallallahu alayhe wasallam ke baal mubarak kaanon ke darmiyan (ya'ni kaan ke beech tak) pohanchte thay.

Hadith number 30:

Hazrat Ibn Abbas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam apne baal mubarak ko fitri halat par chhor dete thay, ya'ni un me maang (raasta) nahi nikalte thay. Is ki wajah yeh thi ke mushrikeen apne baalon me maang nikalte thay, jabke Ahlul Kitaab (Yahood o Nasara) aisa nahi karte thay. Nubuwwat ke ibtidaai daur me, jin mamlaat me Allah Ta'ala ki taraf se koi khaas hukm na aaya hota, un me Rasulullah Sallallahu alayhe wasallam Ahlul Kitaab ke tareeqe ko doosron par tarjeeh dete thay.

Baad me yeh tareeqa mansookh ho gaya (ya'ni badal diya gaya), aur phir Rasulullah Sallallahu alayhe wasallam ne Ahlul Kitaab ki mukhalifat karna shuru farma diya (ya'ni un se alag tareeqa ikhtiyar farmaya).

Hadith number 31:

Hazrat Umme Haani Radiallahu ta'ala anha riwayat karti hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko dekha ke
Aap Sallallahu alayhe wasallam ke baal mubarak chaar guthon ki shakal me thay.

Chapter 4 - Rasoolullah ﷺ ka Baal Sanwarna (Kangi Karna)

Hadith number 32:

Hazrat Ayesha Siddiqua Radiallahu ta'ala anha farmati hain:

Main Rasulullah Sallallahu alayhe wasallam ke baal mubarak me kanghi kiya karti thi, hatta ke us waqt bhi jab main haiz (mahavari) ki halat me hoti thi.

Hadith number 33:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam aksar sar mubarak me tail lagate thay aur apni darhi mubarak me bhi aksar kanghi farmate thay.

Aap Sallallahu alayhe wasallam sar mubarak par kapra rakhte thay, jo tail ke zyada istemal ki wajah se tel wala (chikna) ho jata tha.

Hadith number 34:

Hazrat Ayesha Siddiqua Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ko yeh pasand tha ke jab baal mubarak me kanghi karein to pehle daaye (right) janib se shuru karein. Isi tarah wuzu karte waqt aur jootay pehente waqt bhi pehle daayi(right side) taraf se ibtida farmate. Balke har achhe kaam me aap Sallallahu alayhe wasallam daaye(right side) taraf ko muqaddam rakhte aur phir baaye taraf ko.

Hadith number 35:

Hazrat Abdullah bin Mughaffal Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne baalon me baar baar kanghi karne se mana farmaya, lekin kabhi kabhi karne ki ijazat di. Ya'ni hadd se zyada aaraish aur banawat pasand nahi farmate thay, balke saadgi ikhtiyar karte thay.

Hadith number 36:

Hazrat Humayd bin Abdurrahman Radiallahu ta'ala anhu ek Sahabi se riwayat karte hain ke:

Rasulullah Sallallahu alayhe wasallam kabhi kabhi apne baal mubarak me kanghi farmate thay.

Chapter 5 - Rasoolullah ﷺ ke Safed Baalon ka Bayan

Hadith number 37:

Hazrat Qatadah Radiallahu ta'ala anhu riwayat karte hain:

Main ne Hazrat Anas Radiallahu ta'ala anhu se poocha: "Kya Rasulullah Sallallahu alayhe wasallam apne baal rangte (dye karte) thay?"

Unhon ne farmaya:

"Rasulullah Sallallahu alayhe wasallam ke baal mubarak itne zyada safed nahi hue thay ke unhein rangne ki zarurat hoti. Albatta kan ke paas (shaqiq) par chand safed baal thay.

Jabke Hazrat Abu Bakr Siddique Radiallahu ta'ala anhu apne baal hina(Mahendi) aur katm (ek qisam ka sabzi mail rang dene wala poda) se rangte thay."

Hadith number 38:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain:

Main ne Rasulullah Sallallahu alayhe wasallam ke sar mubarak aur darhi mubarak me 14 se zyada safed baal nahi gine.

Hadith number 39:

Hazrat Jaabir bin Samurah Radiallahu ta'ala anhu se Rasulullah Sallallahu alayhe wasallam ke safed baalon ke bare me sawal kiya gaya.

Unhon ne farmaya:

"Jab Rasulullah Sallallahu alayhe wasallam sar mubarak me tail lagate thay to safed baal zyada nazar nahi aate thay. Aur jab tail na lagate, to woh safed baal nazar aa jate thay."

Hadith number 40:

Hazrat Ibn Umar Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ke sar aur darhi mubarak me taqreeban 20 safed baal thay.

Hadith number 41:

Hazrat Ibn Abbas riwayat karte hain ke ek martaba Hazrat Abu Bakr ne arz kiya: "Ya Rasulullah ﷺ, aap par umar aur fikr ke asraat nazar aane lage hain."

To Rasulullah ﷺ ne irshad farmaya: "Surah Hud, Surah Waaqi'ah, Surah Mursalaat, Surah An-Naba aur Surah At-Takweer ne mujhe buzurgi tak pohncha diya hai."

Yani in suraton me Qiyamat, hisaab, aur Allah Ta'ala ke saamne jawabdehi ke jo manazir bayan hue hain, unki gehri fikr aur ummat ki zimmedari ka asar mubarak zahir hota tha.

Hadith number 42:

Hazrat Abu Juhaifa riwayat karte hain ke sahaba-e-kiram ne arz kiya: "Ya Rasulallah ﷺ, aap par fikr aur thakaan ke asraat nazar aate hain."

To Rasulullah ﷺ ne irshad farmaya: "Surah Hud aur us jaisi dusri suraton ne mujhe is haal tak pohncha diya hai."

Yani un suraton me Qiyamat, azaab, aur Allah Ta'ala ke saamne jawabdehi ke jo manazir bayan hue hain, unki gehri fikr ka asar mubarak zahir hota tha.

Hadith number 43:

Hazrat Abu Rimtha Taymi Radiallahu ta'ala anhu farmate hain:

Main apne bete ke saath Rasulullah Sallallahu alayhe wasallam ki khidmat me hazir hua. (Shayad us se pehle main ne Aap Sallallahu alayhe wasallam ko nahi dekha tha). Jab main ne Aap Sallallahu alayhe wasallam ko dekha to foran mere dil me aaya: "Yeh yaqeenan Allah ke sachche Rasool hain." Us waqt Rasulullah Sallallahu alayhe wasallam ne sabz(green) rang ke do kapre pehne hue thay (tehband aur chadar dono sabz thay). Aap ke chand baalon me buzurgi ke aasar thay, aur woh baal surkh(red) nazar aate thay.

Hadith number 44:

Hazrat Jaabir bin Samurah Radiallahu ta'ala anhu se poocha gaya: "Kya Rasulullah Sallallahu alayhe wasallam ke sar mubarak me koi safed baal thay?"

Unhon ne jawab diya: "Aap ki maang (baalon ki lakeer) me sirf chand (kuch) safed baal thay, aur jab Rasulullah Sallallahu alayhe wasallam sar mubarak me tail lagate thay to woh nazar nahi aate thay."

Chapter 6 - Rasoolullah ﷺ ka Mubarak Baalon ko Rangna

Hadith number 45:

Hazrat Abu Rimtha Taymi Radiallahu ta'ala anhu farmate hain:

Main apne bete ke saath Rasulullah Sallallahu alayhe wasallam ki majlis me hazir hua. Rasulullah Sallallahu alayhe wasallam ne mujh se poocha: "Kya yeh tumhara beta hai?" Main ne arz kiya: "Ji haan, yeh mera beta hai, aap is par gawah rahen."

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:
"Is ke jurm ka badla tum par nahi hoga, aur tumhare jurm ka badla is par nahi hoga."
(Ya'ni har shakhs apne aa'mal ka khud zimmedar hai.)

Hazrat Abu Rimthah Radiallahu ta'ala anhu farmate hain:

Us waqt main ne dekha ke Rasulullah Sallallahu alayhe wasallam ke chand baal surkh(laal) rang ke thay.

Imam Tirmizi rahmatullah alaih ne farmaya:
Safed baalon ko rangne ke masle me yeh hadith sab se zyada sahih aur qareeb tareen hai.

Al Shama'il Al Muhammadiya
Hadith number 46:

Hazrat Abu Hurairah Radiallahu ta'ala anhu se poocha gaya:

"Kya Rasulullah Sallallahu alayhe wasallam apne baal rangte (dye karte) thay?"

Unhon ne jawab diya:

"Ji haan."

Hadith number 47:

Hazrat Jahdhamah Radiallahu ta'ala anha (jo Hazrat Bashir Khasaasiyyah Radiallahu ta'ala anhu ki zojah hain) farmati hain:

Main ne dekha ke Rasulullah Sallallahu alayhe wasallam ghusl kar ke ghar se nikal rahe hain aur apni darhi mubarak ko sahlate (kanghi karte) ja rahe hain.

Aap ke sar mubarak par hina (mehndi) ke asraat (nishan) nazar aa rahe thay.

Al Shama'il Al Muhammadiya
Hadith number 48:

Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Main ne dekha ke Rasulullah Sallallahu alayhe wasallam ke baal mubarak rangay hue thay (ya'ni un me rang ka asar nazar aata tha).

Chapter 7 - Rasoolullah ﷺ ka Surma Lagana

Hadith number 49:

Hazrat Ibn Abbas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Aankhon me ithmid ka surma lagaya karo. Yeh nigah ko roshan karta hai aur palkon ko mazboot aur ghana karta hai."

Aur Hazrat Ibn Abbas Radiallahu ta'ala anhu yeh bhi farmate thay:

Rasulullah Sallallahu alayhe wasallam ke paas surma rakhne ka ek chhota sa dibba hota tha. Aap Sallallahu alayhe wasallam har raat sone se pehle har aankh me teen martaba surma lagate thay.

Hadith number 50:

Hazrat Ibn Abbas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam sone se pehle har aankh me ithmid ka surma teen teen martaba lagate thay.

Aur Yazeed bin Haroon rahmatullah alaih bayan karte hain:

Nabi Kareem Sallallahu alayhe wasallam ke paas surma rakhne ka ek chhota sa dibba hota tha, jis me se Aap Sallallahu alayhe wasallam har raat har aankh me teen martaba surma lagate thay.

Hadith number 51:

Hazrat Jaabir bin Abdullah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Aankhon ke liye ithmid ka surma istemal kiya karo. Yeh nigah ko roshan karta hai aur palkon ki nashonuma (barhna) mazboot karta hai."

Hadith number 52:

Hazrat Ibn Abbas Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Tum log jo surma istemal karte ho, un me sab se behtareen ithmid ka surma hai. Yeh nigah ko roshan karta hai aur palkon ko mazboot aur ghana karta hai."

Hadith number 53:

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Hazrat Abdullah bin Umar Radiallahu ta'ala anhu ne bhi Rasulullah Sallallahu alayhe wasallam se yahi hadith riwayat ki hai ke Aap Sallallahu alayhe wasallam ne irshad farmaya:

"Yaqeenan ithmid ka surma istemal kiya karo. Yeh nigah ko roshan karta hai aur palkon ki nashonuma ko mazboot karta hai."

Chapter 8 - Rasoolullah ﷺ ka Libas

Hadith number 54:

Ummul Momineen Hazrat Umme Salamah Radiallahu ta'ala anha riwayat karti hain:

Rasulullah Sallallahu alayhe wasallam ko tamam libason me se qamees (lamba kurta / thawb) sab se zyada pasand tha.

Hadith number 55:

Ummul Momineen Hazrat Umme Salamah Radiallahu ta'ala anha riwayat karti hain:

Rasulullah Sallallahu alayhe wasallam ko tamaam kapdon me se qamees (thawb/kurta) pehanna sab se zyada pasand tha.

Hadith number 56:

Ummul Momineen Hazrat Umme Salamah Radiallahu ta'ala anha riwayat karti hain:

Rasulullah Sallallahu alayhe wasallam ko tamaam kapdon me se qamees (thawb/kurta) pehanna sab se zyada pasand tha.

Hadith number 57:

Hazrat Asmaa bint Yazeed Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ki qamees mubarak ki aasteen kalaiyon (wrists) tak hoti thi.

Hadith number 58:

Hazrat Qurrah bin Ilyaas Radiallahu ta'ala anhu riwayat karte hain:

Main qabeela Muzeenah ke ek giroh ke saath Rasulullah Sallallahu alayhe wasallam ki khidmat me bay't karne ke liye hazir hua. Us waqt Rasulullah Sallallahu alayhe wasallam ki qamees mubarak ka gireban (button wala hissa) khula hua tha. Main ne barakat hasil karne ke liye apna haath aage badhaya aur qamees mubarak ke andar haath daal kar Mohar-e-Nubuwwat ko chhua.

Al Shama'il Al Muhammadiya
Hadith number 59:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam apne ghar se Hazrat Usaamah bin Zayd Radiallahu ta'ala anhu ke saath tashreef laye. Us waqt Aap Sallallahu alayhe wasallam Yaman ki bani hui dhari daar chadar me lipte hue thay.

Phir Rasulullah Sallallahu alayhe wasallam ne aage badh kar Sahaba Radiallahu ta'ala anhum ko namaz padhayi.

Hadith number 60:

Hazrat Abu Sa'eed Khudri Radiallahu ta'ala anhu farmate hain:

Jab Rasulullah Sallallahu alayhe wasallam naya libas pehante, to khushi ke saath us ka naam lete. Misal ke taur par farmate:

"Allah Ta'ala ne mujhe yeh qamees (kurta), amaamah (pagri), ya chadar ata farmayi."

Phir yeh dua parhte:

"Allahumma lakal hamdu kama kasauw tanihi, asaluka khayrahu wakhayra masunia lahu waau dhu bika min sharrihi washarri masunia lahu."

Tarjuma:

"Ya Allah, tamaam tareef tere hi liye hai ke Tu ne mujhe yeh libas pehnaya. Main tujh se is ki bhalai aur us maqsad ki bhalai maangta hun jis ke liye yeh banaya gaya hai. Aur main teri panah maangta hun is ke shar se aur us cheez ke shar se jis ke liye yeh banaya gaya hai."

Hadith number 61:

Hazrat Anas bin Malik Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ko chadaron me se sab se zyada Yamani dhari daar(printed) chadar pasand thi.

Hadith number 62:

Hazrat Abu Juhayfah Radiallahu ta'ala anhu riwayat karte hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko surkh rang(red) ke libas me dekha. Aur aaj bhi mujhe Rasulullah Sallallahu alayhe wasallam ke paon mubarak ki chamak yaad hai (jaise meri aankhon ke saamne ho).

Is hadith ke raawi Hazrat Sufyaan Radiallahu ta'ala anhu farmate hain:

Mere khayal me yeh surkh jora dhari daar (printed / design wala) tha.

Hadith number 63:

Hazrat Baraa bin Aazib Radiallahu ta'ala anhu farmate hain:

Main ne surkh(Red) libas me Rasulullah Sallallahu alayhe wasallam se zyada haseen kisi ko nahi dekha. Us waqt Rasulullah Sallallahu alayhe wasallam ke baal mubarak kandhon tak pohanchte thay.

Hadith number 64:

Hazrat Abu Rimthah Taymi Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko do sabz(green) rang ki chadaron me lipte hue dekha.

Hadith number 65:

Hazrat Qaylah bin Makhramah Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko do purani tehbandon (Izaar) me dekha jo pehle zafrani (saffron) rang se rangi gayi thin, lekin ab un par zafrani rang ka koi asar baqi nahi tha.

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(Is hadith me ek mufassal waqia bhi hai.)

Hadith number 66:

Hazrat Ibn Abbas Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam irshad farmate thay:

"Safed kapray ikhtiyar karo, kyun ke woh tumhare kapron me sab se behtareen hain. Zindagi me bhi safed kapray pehno, aur apne murdon ko bhi safed kapron me kafan do."

Hadith number 67:

Hazrat Samurah bin Jundub Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Safed kapray pehna karo, kyun ke woh zyada paak aur saaf hote hain, aur apne murdon ko bhi safed kapron me kafan diya karo."

Hadith number 68:

Ummul Momineen Hazrat Ayesha Radiallahu ta'ala anha riwayat karti hain:

Ek martaba Rasulullah Sallallahu alayhe wasallam subah ke waqt ghar se tashreef laye, aur Aap Sallallahu alayhe wasallam ne siyah baalon (oon / wool) se bani hui chadar odh rakhi thi.

Hadith number 69:

Hazrat Mughirah bin Shu'bah Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ne ek Roomi (Roman taraf ka) jubbah pehna tha jis ki aasteenen tang (narrow) thin.

Chapter 9 - Rasoolullah ﷺ ki Saada Zindagi

Hadith number 70:

Hazrat Ibn Seereen Rehmatullahi ta'ala alay farmate hain:

Ek martaba hum Hazrat Abu Hurayrah Radiallahu ta'ala anhu ki majlis me thay. Aap ne kataan (bareek qeemti kapray) ki bani hui ek tehband aur chadar pehni hui thi, jo surkh(laal) rang me rangi hui thi. Hazrat Abu Hurayrah Radiallahu ta'ala anhu ne un me se ek kapray se apni naak saaf ki, phir ta'ajub se farmaya:

"SubhanAllah! Aaj Abu Hurayrah kataan ke kapray se apni naak saaf kar raha hai!

Ek zamana tha ke main sakht bhook ki wajah se Rasulullah Sallallahu alayhe wasallam ke mimbar aur Hazrat Ayesha Radiallahu ta'ala anha ke hujre ke darmiyan behosh ho kar gir jata tha.

Log mere gardan par paon rakh kar guzar jate, yeh samajh kar ke shayad main pagal ho gaya hun, halanke main pagal nahi tha — balke sakht bhook meri is halat ka sabab thi."

Al Shama'il Al Muhammadiya
Hadith number 71:

Hazrat Maalik bin Dinaar Rehmatullahi ta'ala alay farmate hain:

Rasulullah Sallallahu alayhe wasallam ne kabhi bhi gosht aur roti se apna pait bhar kar nahi khaya, siwaye "dafaf" ke mauqe par. Main ne ek badawi se poocha: "Dafaf" ka kya matlab hai?

Unhone jawab diya:
"Is ka matlab hai logon ke saath mil kar khana khana (ya'ni jab mehmaan ya jama'at ke saath khana ho)."

Chapter 10 - Rasoolullah ﷺ ke Khuff (Chamray ke Mozay)

Hadith number 72:

Hazrat Buraydah Radiallahu ta'ala anhu riwayat karte hain:

Najaashi ne Rasulullah Sallallahu alayhe wasallam ko tohfay me do saadah siyah(black) rang ke moze (khuff) bheje.

Rasulullah Sallallahu alayhe wasallam ne unhein pehna, phir wuzu farmaya aur un par mash (haath pher kar masah) kiya.

Hadith number 73:

Hazrat Mughirah bin Shu'bah Radiallahu ta'ala anhu riwayat karte hain:

Hazrat Dihyah Kalbi Radiallahu ta'ala anhu ne Rasulullah Sallallahu alayhe wasallam ko tohfay me ek jora khuff (moze) bheje. Ek aur riwayat me aata hai ke khuff ke saath ek jubbah (lamba coat) bhi bheja gaya tha. Rasulullah Sallallahu alayhe wasallam ne yeh daryaft nahi farmaya ke yeh chamra zabah kiye hue janwar ka hai ya nahi (ya'ni us waqt is bare me sawal nahi kiya).

Chapter 11 - Rasoolullah ﷺ ke Naalain Mubarak

Hadith number 74:

Hazrat Qataadah Radiallahu ta'ala anhu riwayat karte hain:

Main ne Hazrat Anas Radiallahu ta'ala anhu se poocha ke mujhe Rasulullah Sallallahu alayhe wasallam ke jooton ka wasf bayan karein.

Unhon ne farmaya:

Rasulullah Sallallahu alayhe wasallam ke har jootay me do pattiyan (straps) hoti thin.

Hadith number 75:

Hazrat Ibn Abbas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ke jootay mubarak me do pattiyan hoti thin (ya'ni do dohre straps thay).

Hadith number 76:

Hazrat Eesa bin Tahmaan rahmatullah alaih farmate hain:

Hazrat Anas Radiallahu ta'ala anhu ne humein ek jora jootay nikaal kar dikhaye. Un par baal nahi thay (ya'ni chamra saaf aur hamwar tha).

Baad me Hazrat Thaabit ne mujhe bataya ke yeh Rasulullah Sallallahu alayhe wasallam ke jootay mubarak thay.

Hadith number 77:

Hazrat Ubayd bin Jurayj Radiallahu ta'ala anhu ne Hazrat Ibn Umar Radiallahu ta'ala anhu se poocha:

"Aap janwar ke baal wale jootay kyun nahi pehente?"

Hazrat Ibn Umar Radiallahu ta'ala anhu ne jawab diya:

"Main ne Rasulullah Sallallahu alayhe wasallam ko aise jootay pehente dekha hai jin par baal nahi thay, aur Aap Sallallahu alayhe wasallam unhein pehne hue hi wuzu me un par mash bhi farmate thay. Isi liye mujhe bhi isi qisam ke jootay pasand hain."

Hadith number 78:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ke jootay mubarak me do pattiyan (straps) hoti thin.

Hadith number 79:

Hazrat Amr bin Hurayth Radiallahu ta'ala anhu riwayat karte hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko aise jooton me namaz ada farmate dekha jin ke neeche chamray ka ek aur tala (sole) sila hua tha.

Hadith number 80:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Koi shakhs ek joota pehen kar na chale. Ya to dono jootay pehne, ya dono utar de."

Hadith number 81:

Hazrat Jaabir Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne baaye (left) haath se khana khane se mana farmaya, aur sirf ek joota pehen kar chalne se bhi mana farmaya.

Hadith number 82:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Jab bhi tum mein se koi shakhs apne jootay pehne, to pehle daaye (right) jootay se shuru kare, aur jab utare to pehle baaye (left) joota utare.

Joota pehnate waqt daaye(right) ko pehle aur utarte waqt baaye(left) ko pehle kare."

Hadith number 83:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam jab baal mubarak me kanghi farmate, jootay pehente, aur wuzu me aa'zaa dhote, to jahan tak mumkin hota daaye (right) janib se ibtida farmate.

Hadith number 84:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ke jootay me do pattiyan (straps) hoti thin. Isi tarah Hazrat Abu Bakr Siddiq Radiallahu ta'ala anhu aur Hazrat Umar Farooq Radiallahu ta'ala anhu ke jootay bhi do pattiyan wale thay. Hazrat Usman Ghani Radiallahu ta'ala anhu ne ek patti wale jootay ka istemal shuru kiya.

Chapter 12 - Rasoolullah ﷺ ki Angoothi

Hadith number 85:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ki angoothi chandi ki bani hui thi, aur us ka nagina (gem stone) Habsha (Abyssinia) ka tha.

Hadith number 86:

Hazrat Ibn Umar Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne chandi ki ek angoothi banwayi thi. Aap Sallallahu alayhe wasallam use khatoot (letters) waghera par mohar lagane ke liye istemal farmate thay, lekin use hamesha pehne nahi rehte thay (ya'ni mohar lagane ke liye khaas tor par rakhte thay).

Hadith number 87:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ki angoothi chandi ki bani hui thi, aur us ka nagina bhi chandi ka hi tha.

Hadith number 88:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Jab Rasulullah Sallallahu alayhe wasallam ne Ajam (ghair Arab) badshahon ko Islam ki dawat dene ke liye khat likhne ka iradah farmaya, to logon ne arz kiya ke woh log bina mohar (seal) ke khat qabool nahi karte. Is par Rasulullah Sallallahu alayhe wasallam ne ek angoothi banwayi (taa ke us se mohar lagai jaye).

Al Shama'il Al Muhammadiya
Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Aaj bhi us angoothi ki safedi meri aankhon ke saamne hai (ya'ni mujhe woh manzar yaad hai).

Al Shama'il Al Muhammadiya
Hadith number 89:

Hazrat Anas Radiallahu ta'ala anhu se riwayat hai:

Rasulullah Sallallahu alayhe wasallam ki angoothi par yeh alfaaz naqsh thay:

محمد رسول الله

Ek riwayat ke mutabiq pehli satar me "Muhammad", doosri me "Rasul", aur teesri me "Allah" likha hua tha.

Hadith number 90:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne Kisra (Iran ka badshah), Qaysar (Rome ka badshah) aur Najaashi (Habsha ka badshah) ko Islam ki dawat dene ke liye khat likhne ka iradah farmaya.

Logon ne arz kiya:
"Ya Rasulallah Sallallahu alayhe wasallam, yeh log bina mohar (stamp) ke khat qabool nahi karte."

Is liye Rasulullah Sallallahu alayhe wasallam ne ek mohar (angoothi) banwayi, jis ka halqa chandi ka tha aur us par "محمد رسول الله" naqsh tha.

Hadith number 91:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain:

Jab Rasulullah Sallallahu alayhe wasallam baitul khala (toilet) jate to apni angoothi utaar dete thay.

Hadith number 92:

Hazrat Ibn Umar Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ki angoothi mubarak Aap ke paas rehti thi. Phir woh Hazrat Abu Bakr Siddiq Radiallahu ta'ala anhu ke paas rahi, phir Hazrat Umar Farooq Radiallahu ta'ala anhu ke paas, aur us ke baad Hazrat Usman Ghani Radiallahu ta'ala anhu ke paas.

Hazrat Usman Radiallahu ta'ala anhu ke daur me woh angoothi "Beer-e-Arees" (Arees ke kuen) me gir gayi.

Is angoothi par "محمد رسول الله" naqsh tha.

Chapter 13 - Rasoolullah ﷺ ka Dahine Haath me Angoothi Pehna

Hadith number 93:

Hazrat Ali bin Abi Taalib Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam apni angoothi mubarak daaye (right) haath me pehente thay.

Hadith number 94:

Hammaad bin Salamah rahmatullah alaih farmate hain:

Main ne Abdur Rahman bin Abi Rafe ko daaye(right) haath me angoothi pehne hue dekha. Main ne un se wajah poochi.

Unhon ne jawab diya:

"Main ne Hazrat Abdullah bin Ja'far Radiallahu ta'ala anhu ko daaye haath me angoothi pehne hue dekha tha, aur unhon ne farmaya ke unhon ne Nabi Kareem Sallallahu alayhe wasallam ko daaye haath me angoothi pehne hue dekha hai."

Hadith number 95:

Hazrat Abdullah bin Ja'far Radiallahu ta'ala anhu se doosri sanad (riwayat ki zanjeer) se bhi yeh riwayat manqool hai ke:

Nabi Kareem Sallallahu alayhe wasallam daaye haath me angoothi mubarak pehente thay.

Hadith number 96:

Hazrat Jaabir bin Abdullah Radiallahu ta'ala anhu farmate hain:

Nabi Kareem Sallallahu alayhe wasallam apni angoothi mubarak daaye (right) haath me pehente thay.

Hadith number 97:

Hazrat Salt bin Abdullah rahmatullah alaih farmate hain:

Hazrat Ibn Abbas Radiallahu ta'ala anhu daaye haath me angoothi pehente thay. Aur jahan tak mujhe yaad hai, woh yeh bhi farmate thay ke Nabi Kareem Sallallahu alayhe wasallam bhi apni angoothi mubarak daaye haath me pehente thay.

Hadith number 98:

Hazrat Ibn Umar Radiallahu ta’ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne chandi ki ek angoothi banwayi thi. Us ka nagina (upar wala hissa) haath ki taraf andar ki janib rehta tha.

Us par “محمد رسول الله” naqsh tha.

Logon ko mana kar diya gaya tha ke woh apni angoothiyon par yeh alfaaz naqsh na karwayen. Yahi woh angoothi thi jo Hazrat Mu’ayqib Radiallahu ta’ala anhu ke haath se Hazrat Usman Radiallahu ta’ala anhu ke daur-e-khilafat me Beer-e-Arees (Arees ke kuen) me gir gayi thi.

Hadith number 99:

Imam Muhammad Baqir rahmatullah alaih riwayat karte hain ke:

Hazrat Imam Hasan Radiallahu ta’ala anhu aur Hazrat Imam Husain Radiallahu ta’ala anhu dono apni angoothiyan baaye (left) haath me pehente thay.

Hadith number 100:

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Hazrat Anas Radiallahu ta'ala anhu se riwayat hai ke:

Nabi Kareem Sallallahu alayhe wasallam apni angoothi mubarak daaye haath me pehente thay.

Aur kuch riwayaat me Hazrat Anas Radiallahu ta'ala anhu se yeh bhi manqool hai ke Nabi Kareem Sallallahu alayhe wasallam ne angoothi baaye haath me bhi pehni.

Hadith number 101:

Hazrat Ibn Umar Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne ek sone ki angoothi banwayi thi, jo Aap Sallallahu alayhe wasallam daaye haath me pehente thay.

Sahaba Radiallahu ta'ala anhum ne bhi Nabi Kareem Sallallahu alayhe wasallam ki pairwi me apne liye sone ki angoothiyan banwa lein.

Phir Rasulullah Sallallahu alayhe wasallam ne woh sone ki angoothi utaar kar phenk di aur irshad farmaya:

"Main ise ab kabhi nahi pehnunga."

Chapter 14 - Rasoolullah ﷺ ki Talwar

Hadith number 102:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ki talwar mubarak ka qabza (handle) chandi(Silver) ka bana hua tha.

Hadith number 103:

Hazrat Saeed bin Abil Hasan Basri Radiallahu ta'ala anhu ne bhi yahi hadith riwayat ki hai ke:

Rasulullah Sallallahu alayhe wasallam ki talwar mubarak ka qabza (handle grip) chandi ka bana hua tha.

Hadith number 104:

Hazrat Mazeedah bin Malik Radiallahu ta'ala anhu (jo Hud ke dada hain) riwayat karte hain:

Jab Rasulullah Sallallahu alayhe wasallam Fath-e-Makkah ke din Makkah me dakhil hue, to Aap Sallallahu alayhe wasallam ki talwar mubarak par sona aur chandi lagi hui thi.

Al Shama'il Al Muhammadiya
Is hadith ke ek raawi Talib kehte hain:

Main ne apne ustad se poocha:

"Talwar ke kis hisse me chandi thi?"

Unhon ne jawab diya:

"Talwar ke qabze ke upar jo topi (cap) hoti hai, woh chandi ki bani hui thi."

Hadith number 105:

Hazrat Ibn Seereen rahmatullahi ta'ala alay farmate hain:

Main ne apni talwar Hazrat Samurah bin Jundub Radiallahu ta'ala anhu ki talwar ke mutabiq banwayi.

Unhone (Samurah bin Jundub) ne farmaya tha ke main ne apni talwar waise hi banwayi hai jaise Rasulullah Sallallahu alayhe wasallam ki thi.

Aur yeh wo talwar thi jo qabeela Banu Hanifah ka istemal karta tha.

Chapter 15 - Rasoolullah ﷺ ka Zirah (Baktar)

Hadith number 106:

Hazrat Zubair bin Al-Awwaam Radiallahu ta'ala anhu riwayat karte hain:

Ghazwa-e-Uhud ke din Rasulullah Sallallahu alayhe wasallam ne apne jism mubarak par do zirah (baktar) pehni hui thin — jinhein Dhaatul Fadl aur Fiddah kaha jata tha.

Rasulullah Sallallahu alayhe wasallam ne pahadi par tashreef le jane ka iradah farmaya. Aap Sallallahu alayhe wasallam ne us waqt do zirah (baktar) pehni hui thin aur jang ki shadeed halat thi. Sath hi Aap Sallallahu alayhe wasallam ka chehra mubarak bhi zakhmi tha.

In asbaab ki wajah se pahadi par foran chadhna mushkil ho raha tha, warna Rasulullah Sallallahu alayhe wasallam sab se zyada taqatwar aur sab se zyada sabr o himmat wale thay.

Is par Rasulullah Sallallahu alayhe wasallam ne Hazrat Talhah Radiallahu ta'ala anhu se farmaya ke woh baith jayein. Phir Aap Sallallahu alayhe wasallam ne un ki madad se pahadi par chadhai farmayi.

Hazrat Zubair Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko yeh irshad farmate hue suna:

"Talhah ke liye (Jannat ya meri shafa'at) wajib ho gayi."

Hadith number 107:

Hazrat Saaib Radiallahu ta'ala anhu farmate hain:

Al Shama'il Al Muhammadiya

Ghazwa-e-Uhud me Rasulullah Sallallahu alayhe wasallam ne do zirah (baktar) pehni hui thin, ek doosri ke upar.

Chapter 16 - Rasoolullah ﷺ ka Khud (Helmet)

Hadith number 108:

Anas ibn Malik riwayat karte hain ke jis din Makkah fatah hua, us din Huzur sallallahu alayhe wasallam ne shehar mein dakhil hote waqt lohe ka khod (helmet) pehna hua tha.

Jab Nabi ﷺ ko itminan ho gaya ke sab kuch qabu mein hai, to aap ﷺ ne khod utaar diya. Phir ek aadmi aaya aur kaha:

"Ya Rasool Allah ﷺ, Ibn Khatl Ka'bah ke ghilaaf ko pakad kar chhupa hua hai."

To Nabi ﷺ ne farmaya:

"Usay qatl kar do."

(Note: Yeh baat yaad rehni chahiye ke Rasulullah Sallallahu alayhe wasallam kisi se nahi darte thay. Aap Sallallahu alayhe wasallam sab se zyada bahadur, sab se zyada shuja'at wale aur Allah Ta'ala par sab se zyada tawakkul rakhne wale thay. Aap ka ehtiyat farmana dar ki wajah se nahi, balke hikmat, tadbeer aur ummat ko taleem dene ke liye hota tha.)

Al Shama’il Al Muhammadiya
Hadith number 109:

Anas ibn Malik se riwayat hai ke jab Rasulullah Sallallahu alayhe wasallam fatah ke baad Makkah mein dakhil hue, to aap ﷺ ne apne mubarak sar par lohe ka khod (helmet) pehna hua tha-

Jab aap ﷺ ne usay utaara, to ek shakhs ne aakar arz kiya:

“Ya Rasool Allah ﷺ, Ibn Khatl Ka‘bah ke ghilaaf ko pakad kar khada hai.”

To Nabi ﷺ ne farmaya:

“Yeh un logon mein se nahi jinhein aman diya gaya hai. Isay qatl kar do.”

Phir Ibn Shihab al-Zuhri kehte hain:

“Mujhe bataya gaya ke Nabi ﷺ us waqt ihram ki halat mein nahi the.”

Chapter 17 - Rasoolullah ﷺ ka Amaamah shareef

Hadith number 110:

Hazrat Jaabir Radiallahu ta'ala anhu riwayat karte hain:

Jab Makkah fatah hua, to Rasulullah Sallallahu alayhe wasallam siyah(black) amaamah pehne hue Makkah me dakhil hue.

Hadith number 111:

Hazrat Amr bin Huraith Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko siyah(black) amaamah pehne hue dekha hai.

Hadith number 112:

Hazrat Amr bin Huraith Radiallahu ta'ala anhu riwayat karte hain:

Ek martaba Rasulullah Sallallahu alayhe wasallam khutbah irshad farma rahe thay, aur Aap Sallallahu alayhe wasallam ke sar mubarak par siyah(black) amaamah tha.

Hadith number 113:

Hazrat Ibn Umar Radiallahu ta'ala anhu riwayat karte hain:

Jab Rasulullah Sallallahu alayhe wasallam amaamah baandhte, to us ka shamlah (peeche latakne wala hissa) dono kandhon ke darmiyan peeth ki taraf chhor dete thay.

Hazrat Nafi' rahmatullah alaih farmate hain:

Main ne Hazrat Abdullah bin Umar Radiallahu ta'ala anhu ko bhi isi tarah karte hue dekha.

Aur Ubaidullah (jo Nafi' ke shagird hain) farmate hain:

Mere zamane me Hazrat Abu Bakr Siddiq Radiallahu ta'ala anhu ke nawase Qasim bin Muhammad aur Hazrat Umar Farooq Radiallahu ta'ala anhu ke nawase Saalim bin Abdullah bhi isi tareeqe par amaamah baandhte thay.

Hadith number 114:

Hazrat Ibn Abbas Radiallahu ta'ala anhu riwayat karte hain:

Ek martaba Rasulullah Sallallahu alayhe wasallam khutbah irshad farma rahe thay. Us waqt Aap Sallallahu alayhe wasallam ne siyah amaamah baandh

rakha tha, ya (raawi ko shakk hai) tel laga hua kapre ka patta sar mubarak par tha.

Chapter 18 - Rasoolullah ﷺ ka Izar (Lungi)

Hadith number 115:

Hazrat Abu Burdah bin Musa Al-Ash'ari Radiallahu ta'ala anhu riwayat karte hain:

Hazrat Ayesha Radiallahu ta'ala anha ne humein ek paiwand lagi hui chadar aur mota, saadah tehband(lungi) dikhayi.

Phir farmaya:

"Jab Rasulullah Sallallahu alayhe wasallam ka wisal hua, to Aap Sallallahu alayhe wasallam inhi kapron me thay."

Hadith number 116:

Hazrat Ubaid bin Khalid Radiallahu ta'ala anhu farmate hain:

Main ek martaba Madinah Munawwarah ja raha tha. Peechhe se kisi ne farmaya:

"Apni tehband (lungi) ko upar rakho, kyun ke is se jismani aur roohani napaaki se bachao hota hai."

(Ya'ni zameen par ghisne se kapra gandah nahi hota aur takabbur se bhi hifazat rehti hai.)

Jab main ne mud kar dekha to woh Rasulullah Sallallahu alayhe wasallam thay.

Main ne arz kiya:
"Ya Rasulallah Sallallahu alayhe wasallam, yeh to saadah tehband hai, kya isme bhi fakhr hai? Aur is ki dekh bhaal bhi zaroori hai?."

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Agar tumhein is me koi faida nazar nahi aata, to kya meri pairwi bhi chhor doge?"

Hazrat Ubaid Radiallahu ta'ala anhu farmate hain:

Jab Rasulullah Sallallahu alayhe wasallam mujh se yeh irshad farma rahe thay, main ne dekha ke Aap Sallallahu alayhe wasallam ki tehband(lungi) mubarak aadhi pindli (half shin) tak thi.

Hadith number 117:

Hazrat Salamah bin Akwa Radiallahu ta'ala anha farmati hain:

Hazrat Usman Radiallahu ta'ala anhu apni tehband aadhi pindli tak pehente thay aur farmate:

"Main ne apne Aaqa Rasulullah Sallallahu alayhe wasallam ko isi tarah tehband pehente hue dekha hai."

Hadith number 118:

Hazrat Hudhaifah bin Al-Yamaan Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne meri pindli pakri (ya apni pindli mubarak pakri) aur irshad farmaya:

"Tehband (lungi) yahan tak honi chahiye. Agar is se neeche ho to thodi aur neeche tak (pindli ke qareeb) ho sakti hai. Lekin takhne (ankle) par tehband ka koi haqq nahi."

Ya'ni tehband takhno se upar rehni chahiye aur takhno ko nahi dhakna chahiye.

Chapter 19 - Rasoolullah ﷺ ki Chal

Hadith number 119:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam se zyada haseen kisi ko nahi dekha. Aisa lagta tha goya Aap Sallallahu alayhe wasallam ke chehre mubarak se suraj ki roshni chamak rahi ho. Aur main ne kisi ko Aap Sallallahu alayhe wasallam se zyada tez chalte hue nahi dekha. Aisa mehsoos hota tha jaise zameen Aap ke liye simat rahi ho. Kuch lamhe pehle Aap yahan hote, phir foran wahan nazar aate.

Hum jab Aap Sallallahu alayhe wasallam ke saath chalte to humein Aap ke saath qadam milana mushkil ho jata, halanke Aap Sallallahu alayhe wasallam apni aam raftaar se hi chal rahe hote.

Hadith number 120:

Hazrat Ebrahim bin Muhammad Radiallahu ta'ala anhu farmate hain:

Jab Hazrat Ali Radiallahu ta'ala anhu Rasulullah Sallallahu alayhe wasallam ke chalne ka andaaz bayan karte, to farmate:

Rasulullah Sallallahu alayhe wasallam jab chalte to quwwat aur himmat ke saath qadam uthate. Aap Sallallahu alayhe wasallam paon ko zameen par ghaseet kar nahi chalte thay. Aap ka chalna pur-waqar, mazboot aur ba-himmat hota tha. Tezi aur quwwat ki wajah se aisa mehsoos hota tha jaise Aap Sallallahu alayhe wasallam kisi buland jagah se neeche utar rahe hon.

Hadith number 121:

Hazrat Ali bin Abi Taalib Radiallahu ta'ala anhu farmate hain:

Jab Rasulullah Sallallahu alayhe wasallam chalte to halka sa aagay ki janib mail hote, goya kisi buland jagah se neeche utar rahe hon. Ya'ni Aap Sallallahu alayhe wasallam ka chalna pur-waqar, mazboot aur himmat bhara hota tha.

Chapter 20 - Rasoolullah ﷺ ka Chehra Dhaankna (Qina')

Hadith number 122:

Hazrat Anas bin Malik Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam aksar apne sar mubarak par ek kapra rakhte thay. Tail ki kasrat ke istemal ki wajah se woh kapra aisa maloom hota tha jaise us par tail laga ho (ya'ni chikna nazar aata tha).

Chapter 21 - Rasoolullah ﷺ ke Baithne ka Andaz

Hadith number 123:

Hazrat Qaylah bint Makhramah Radiallahu ta'ala anha riwayat karti hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko masjid me nihayat inkisari aur tawazu ke saath "qarfasaa" ki halat me baitha dekha (ya'ni ghutnon ko jod kar, bazu un par rakh kar baithna).

Aap Sallallahu alayhe wasallam ki shaan, waqar aur ro'b aisa tha ke main (aap ki haibat se) kaanpne lagi.

Hadith number 124:

Hazrat Abdullah bin Zayd Radiallahu ta'ala anhu (jo Hazrat Abbaad bin Tamim Radiallahu ta'ala anhu ke chacha hain) riwayat karte hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko masjid me peeth ke bal letay hue dekha, aur Aap Sallallahu alayhe wasallam ne ek taang mubarak doosri taang mubarak par rakhi hui thi.

Hadith number 125:

Hazrat Abu Sa'eed Khudri Radiallahu ta'ala anhu farmate hain:

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Jab Rasulullah Sallallahu alayhe wasallam masjid me tashreef rakhte, to "qarfasaa" ki halat me baithte thay (ya'ni ghutnon ko jod kar, bazu un par rakh kar nihayat tawazu ke saath baithna).

Chapter 22 - Rasoolullah ﷺ ka Takiya

Hadith number 126:

Hazrat Jaabir bin Samurah Radiallahu ta'ala anhu riwayat karte hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko dekha ke Aap Sallallahu alayhe wasallam ek takiye par tek lagaye hue thay jo aapke baaye(left) jaanib thi.

Hadith number 127:

Hazrat AbuBaqr Radiallahu ta'ala anhu riwayat karte hain ke

Ek martaba Rasulullah Sallallahu alayhe wasallam ne irshad farmaya: "Kya main tumhein sab se bade gunahon me se ek (ya chand) bade gunah na bataun?"

Sahaba Radiallahu ta'ala anhum ne arz kiya: "Ji haan, Ya Rasulallah Sallallahu alayhe wasallam, zaroor irshad farmayen."

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Allah ke saath shareek thehrana (shirk karna), aur walidain ki na-farmani karna, aur jhooti gawahi dena (ya jhoot bolna)."

Raawi ko shakk hai ke Aap Sallallahu alayhe wasallam ne "jhooti gawahi" farmaya ya "jhoot bolna".

Us waqt Rasulullah Sallallahu alayhe wasallam kisi cheez par tek lagaye hue thay. Jab Aap Sallallahu alayhe wasallam ne jhoot ka zikr farmaya to seedha ho kar baith gaye, aur us ki ahmiyat ki wajah se use baar baar dohrate rahe. Yahan tak ke humein khayal aane laga ke kaash Aap Sallallahu alayhe wasallam isay itni baar na dohrayen (ya'ni humein Aap ki takleef ka ehsaas hone laga).

Hadith number 128:

Hazrat Abu Juhayfah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Main khana khate waqt tek laga kar nahi baithta."

Hadith number 129:

Hazrat Abu Juhayfah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Main takiye par tek laga kar khana nahi khata."

Hadith number 130:

Hazrat Jaabir bin Samurah Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko ek takiye par tek lagaye hue dekha.

Imam Abu 'Isa Tirmizi Rahimahullah farmate hain:

Is riwayat me Waqi' ne "baaye janib (left side)" ka lafz zikr nahi kiya. Isi tarah kai dusre rawiyon ne bhi Israel se is hadith ko riwayat kiya hai, aur un me bhi "left" ka lafz maujood nahi.

Aur Israel se is hadith ko Ishaq bin Mansur ke siwa bhi dusre rawiyon ne riwayat kiya hai.

Chapter 23 - Rasoolullah ﷺ ka Kisi Cheez par Tek Lagana

Hadith number 131:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ek martaba beemar ho gaye. Is wajah se Aap Sallallahu alayhe wasallam Hazrat Usaamah Radiallahu ta'ala anhu ke sahare apne hujre se bahar tashreef laye. Us waqt Rasulullah Sallallahu alayhe wasallam ne Yamani dhari daar(printed) chadar odh rakhi thi.

Phir Aap Sallallahu alayhe wasallam ne Sahaba Radiallahu ta'ala anhu ko namaz padhayi.

Hadith number 132:

Hazrat Fadl bin Abbas Radiallahu ta'ala anhu farmate hain:

Main Rasulullah Sallallahu alayhe wasallam ki khidmat me us waqt hazir hua jab Aap Sallallahu alayhe wasallam apni aakhri beemari me thay, jo wisal se pehle thi.

Aap Sallallahu alayhe wasallam ke sar mubarak par zard rang(yellow) ka ek kapra bandha hua tha. Main ne salam arz kiya. Salam ka jawab dene ke baad Aap Sallallahu alayhe wasallam ne mujh se farmaya ke is pattay ko mere sar par mazbooti se baandh do.

Main ne Aap ka hukm baja laya.

Is ke baad Rasulullah Sallallahu alayhe wasallam uth kar baith gaye, phir mere kandhe ka sahara le kar kharay hue aur masjid ki taraf tashreef le gaye.

(Is hadith me is waqie ki tafseel bhi mazkoor hai.)

Chapter 24 - Rasoolullah ﷺ ka Khana Khana

Hadith number 133:

Hazrat Kaab bin Maalik Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam khana khane ke baad apni ungliyan mubarak teen martaba chaatte thay (taake khane ka koi hissa zaya na ho aur barkat hasil ho).

Hadith number 134:

Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam jab khana kha lete to apni teen ungliyan mubarak chaatte thay (taake khane ka zarra bhi zaya na ho aur barkat hasil ho).

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Hadith number 135:

Hazrat Abu Juhayfah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Main tek laga kar (sahara le kar) khana nahi khata."

Hadith number 136:
Sufyan ne Ali ibn al-Aqmar se isi mazmoon ki milti-julti hadith riwayat ki hai.

Hadith number 137:
Hazrat Kaab bin Maalik Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ki aadat mubarak yeh thi ke Aap Sallallahu alayhe wasallam khana khate waqt teen ungliyon ka istemal farmate thay, aur baad me unhein chaat bhi lete thay (taake khane ka koi hissa zaya na ho aur barkat hasil ho).

Hadith number 138:

Hazrat Anas bin Malik Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ki khidmat me khajoor pesh ki gayi. Main ne Aap Sallallahu alayhe wasallam ko dekha ke Aap woh khajoor tanawul farma rahe thay. Bhook ki shiddat ki wajah se Aap Sallallahu alayhe wasallam kisi cheez ka sahara le kar baithay hue thay (ya'ni zaahiri kamzori ki wajah se sahara liya hua tha).

Chapter 25 - Rasoolullah ﷺ ki Roti

Hadith number 139:

Hazrat Ayesha Siddiqua Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ke wisal tak Aap Sallallahu alayhe wasallam ke ghar walon ne do lagataar din tak jau ki roti (barley ki roti) pait bhar kar nahi khayi.

Hadith number 140:

Hazrat Abu Umaamah Al-Baahili Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ke ghar me jau ki roti kabhi bachi hui (fazil) nahi rehti thi.

Ya'ni itni kam miqdaar hoti thi ke sab kha li jati aur kuch bachta nahi tha.

Hadith number 141:

Hazrat Ibn Abbas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam aur Aap Sallallahu alayhe wasallam ke ghar walay kai kai raaten is halat me guzarte ke ghar me khane ko kuch na hota, is liye raat ka khana nahi khaate.

Rasulullah Sallallahu alayhe wasallam ki roti zyada tar jau ki hoti thi(Barley).
(Kabhi kabhi gandum(gehu) ki roti bhi hoti thi.)

Hadith number 142:

Kisi ne Hazrat Sahl bin Sa'd Radiallahu ta'ala anhu se poocha:

"Kya Rasulullah Sallallahu alayhe wasallam ne kabhi safed (bareek / maida) ki roti khayi?"

Unhon ne jawab diya:

"Safed maida to shayad Rasulullah Sallallahu alayhe wasallam ke zamane me aakhir tak aaya hi nahi."

Phir sawal kiya gaya:

"Kya aap log Rasulullah Sallallahu alayhe wasallam ke zamane me aata chhanna (chhaan kar) istemal karte thay?"

Unhon ne farmaya:

"Nahi."

Phir poocha gaya:

"Phir jau(barley) ki roti kaise tayyar karte thay? (kyun ke jau me bhoosa aur mote zarraat zyada hote hain)."

Hazrat Sahl Radiallahu ta'ala anhu ne farmaya:

"Hum aate me phoonk maar dete thay, jis se mote zarraat (chhilke) urr jate thay, aur jo baqi rehta us se gundh kar roti bana lete thay."

Hadith number 143:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne kabhi mez (table) par rakh kar khana nahi khaya, na chhoti chhoti plates me, aur na hi Aap Sallallahu alayhe wasallam ke liye patli roti (chapati) tayyar ki jati thi.

Yunus Radiallahu ta'ala anhu kehte hain:

Main ne Hazrat Qataadah se poocha:

"Phir Rasulullah Sallallahu alayhe wasallam kis cheez par khana rakh kar khate thay?"

Unhon ne jawab diya:

"Is chamray ke dastarkhwan par."

Hadith number 144:

Hazrat Masruq Alayhirrehma farmate hain:

Main Hazrat Ayesha Radiallahu ta'ala anha ki khidmat me hazir hua. Unhon ne mere liye khana mangwaya aur farmane lagin:

"Jab bhi main pait bhar kar khati hun to mujhe rona aa jata hai, phir main ro leti hun."

Masruq ne arz kiya:

"Aap ko rona kyun aata hai?"

Hazrat Ayesha Radiallahu ta'ala anha ne farmaya:

"Mujhe Rasulullah Sallallahu alayhe wasallam ki woh halat yaad aa jati hai jis par Aap Sallallahu alayhe wasallam duniya se tashreef le gaye. Allah ki qasam! Aap Sallallahu alayhe wasallam ne ek hi din me do martaba pait bhar kar gosht ya roti kabhi nahi khayi."

Hadith number 145:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ne apne wisal tak do lagataar din tak jau ki roti pait bhar kar nahi khayi.

Hadith number 146:

Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ne apni zindagi ke aakhri waqt tak kabhi mez (table) par baith kar khana nahi khaya, aur na hi Aap Sallallahu alayhe wasallam ne patli roti (chapati) tanawul farmayi.

Chapter 26 - Rasoolullah ﷺ ka Saalan (Idaam)

Hadith number 147:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ne ek martaba irshad farmaya:

"Sirka kya hi achha salan hai!"

(Ya'ni sirka ek achcha salan hai)

Hadith number 148:

Hazrat Nu'maan bin Bashir Radiallahu ta'ala anhu farmate hain:

"Kya tum log khane peene ki ne'maton aur aaraam me nahi ho? Halanke main ne Rasulullah Sallallahu alayhe wasallam ko aisi halat me dekha hai ke Aap Sallallahu alayhe wasallam ke paas pait bharne ke liye mamooli qisam ki khajoor bhi naa hoti

Hadith number 149:

Hazrat Jaabir bin Abdullah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

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"Sirka(Vinegar) kya hi behtareen salan hai!"

Hadith number 150:

Hazrat Zahdam Al-Jarmi Radiallahu ta'ala anhu farmate hain:

Hum Hazrat Abu Musa Ash'ari Radiallahu ta'ala anhu ki majlis me thay. Khane me murghi ka gosht pesh kiya gaya. Majlis me baitha hua ek shakhs peeche hat gaya. Hazrat Abu Musa Radiallahu ta'ala anhu ne us se wajah poochi.

Us ne kaha:
"Main ne murghi ko gandagi khate dekha tha, is liye main ne qasam khai ke main iska gosht nahi khaunga."

Hazrat Abu Musa Radiallahu ta'ala anhu ne farmaya:

"Is surat me (tumhein maloom hona chahiye ke) main ne khud Rasulullah Sallallahu alayhe wasallam ko murghi ka gosht khate dekha hai.

Aao aur baghair khauf ke is me se khao. Agar yeh na-jaiz ya makrooh hota, to Rasulullah Sallallahu alayhe wasallam kaise tanawul farmate?"

Hadith number 151:

Hazrat Safeena Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam ke saath Hubaaraa (ek qisam ke parindey) ka gosht khaya.

Hadith number 152:

Hazrat Zahdam Al-Jarmi Radiallahu ta'ala anhu farmate hain:

Hum Hazrat Abu Musa Ash'ari Radiallahu ta'ala anhu ki majlis me maujood thay. Un ke liye khana pesh kiya gaya jisme murghi ka gosht bhi tha.

Majlis me Banu Taymillah qabeelay ka ek shakhs bhi tha, jiska rang surkh tha aur woh goya azaad kardah ghulam maloom hota tha. Woh peeche hat kar ek taraf baith gaya.

Hazrat Abu Musa Radiallahu ta'ala anhu ne us se farmaya ke qareeb aao aur khane me shareek ho jao. Phir unhon ne usay bataya ke Rasulullah Sallallahu alayhe wasallam bhi murghi ka gosht tanawul farmate thay.

Hadith number 153:

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Hazrat Abu Usayd Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Zaitoon ka tail(Olive Oil) khane me istemal karo aur use (jism par) lagaya bhi karo, kyun ke yeh ek mubarak darakht(tree) se hai."

Al Shama'il Al Muhammadiya
Hadith number 154:

Hazrat Umar Radiallahu ta'ala anhu se riwayat hai ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Zaitoon ka tail(Olive Oil) pakane me aur jism par lagane me istemal karo, kyun ke yeh ek mubarak darakht(tree) se hai."

Hadith number 155:

Hazrat Zaid bin Aslam ne apne walid se riwayat kiya ke unhon ne yeh hadith seedha Rasulullah Sallallahu alayhe wasallam se bayan ki, aur is riwayat me Hazrat Umar Radiallahu ta'ala anhu ka zikr nahi hai.

Hadith number 156:

Hazrat Anas bin Malik Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ko kaddu shareef(gourd) pasand tha.

Ek martaba Rasulullah Sallallahu alayhe wasallam ki khidmat me khana pesh kiya gaya, ya Aap Sallallahu alayhe wasallam kisi dawat me tashreef le gaye (raawi ko shak hai ke kaun si surat thi). Wahan salan me kaddu maujood tha.

Mujhe maloom tha ke Rasulullah Sallallahu alayhe wasallam ko kaddu pasand hai, is liye main salan me se kaddu ke tukre dhoondh kar Aap Sallallahu alayhe wasallam ke saamne pesh karta tha.

Hadith number 157:

Hazrat Hakim bin Jabir riwayat karte hain ke un ke walid ne kaha:

Main Rasulullah Sallallahu alayhe wasallam ki khidmat me hazir hua. Main ne dekha ke Aap Sallallahu alayhe wasallam ke paas kaddu ke tukre kaate ja rahe hain.

Main ne arz kiya:
"Yeh kya hai?"

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Hum is se apne khane ko zyada (barkat aur izafah) dete hain."

Hadith number 158:

Hazrat Anas bin Malik Radiallahu ta'ala anhu farmate hain:

Ek darzi ne Rasulullah Sallallahu alayhe wasallam ko apne ghar khane ki dawat di. Main bhi Rasulullah Sallallahu alayhe wasallam ke saath us dawat me gaya.

Us ne Rasulullah Sallallahu alayhe wasallam ke saamne jau(barley) ki roti aur salan pesh kiya jisme kaddu aur sukhha gosht (jerked meat) tha.

Main ne dekha ke Rasulullah Sallallahu alayhe wasallam pyale ke ird gird kaddu ke tukre talash farma rahe thay (ya'ni unhein pasand farmate thay). Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Us din ke baad se mujhe bhi kaddu pasand ho gaya.

Hadith number 159:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ko meethi cheezen aur shehad pasand tha.

Hadith number 160:

Hazrat Umme Salamah Radiallahu ta'ala anha farmati hain:

Main ne Rasulullah Sallallahu alayhe wasallam ki khidmat me bhuna hua gosht ka ek hissa pesh kiya.

Aap Sallallahu alayhe wasallam ne usay tanawul farmaya, phir namaz ada farmayi aur wuzu dobara nahi kiya.

Hadith number 161:

Hazrat Abdullah bin Haarith Radiallahu ta'ala anhu farmate hain:

Hum ne Rasulullah Sallallahu alayhe wasallam ke saath masjid me bhuna hua gosht tanawul kiya.

Hadith number 162:

Hazrat Mughirah bin Shu'bah Radiallahu ta'ala anhu farmate hain:

Ek raat main Rasulullah Sallallahu alayhe wasallam ka mehmaan tha. Khane ke waqt bhuna hua gosht ka ek hissa pesh kiya gaya.Rasulullah Sallallahu alayhe wasallam us me se tukre kaat kar mujhe dete ja rahe thay aur main khata ja raha tha.

Isi dauran Hazrat Bilaal Radiallahu ta'ala anhu ne azaan di. Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Us ke dono haath mitti me milen (ya'ni ta'ajjub aur shafqat ke taur par farmaya). Abhi azaan dene ki kya zarurat thi?"

Phir Aap Sallallahu alayhe wasallam ne chhuri rakh di aur namaz ke liye tashreef le gaye.

Hazrat Mughirah Radiallahu ta'ala anhu mazeed farmate hain:

Meri moonchh kuch zyada barh gayi thi. Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Aao, main miswaak rakh kar ise kaat dun."
Ya (raawi ko shakk hai) farmaya:
"Miswak rakh kar ise kaat lo."

(Ya'ni moonchh ko hadd me rakhne ka hukm diya.)

Hadith number 163:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain:

Kisi ne Rasulullah Sallallahu alayhe wasallam ki khidmat me gosht bheja. Us me se aage ka hissa (forequarter) Rasulullah Sallallahu alayhe wasallam ke

saamne pesh kiya gaya, aur Aap Sallallahu alayhe wasallam ko yeh hissa pasand tha.

Rasulullah Sallallahu alayhe wasallam ne us gosht ko apne mubarak danton se tore kar tanawul farmaya (ya'ni chhuri se kaat kar nahi khaya).

Hadith number 164:

Hazrat Ibn Mas'ud Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ko gosht ka aage wala hissa (dhiraa / forequarter) pasand tha.

Aur isi dhiraa ke hisse me Aap Sallallahu alayhe wasallam ko zeher diya gaya tha. Guman hai ke yeh zeher Yahoodi ne diya tha.

Hadith number 165:

Hazrat Abu Ubayd Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam ke liye ek handi pakayi. Kyun ke Rasulullah Sallallahu alayhe wasallam ko bakri ya bher ke gosht ka dhiraa (aage ka hissa) pasand tha, is liye main ne woh hissa Aap Sallallahu alayhe wasallam ke saamne pesh kiya.

Phir Rasulullah Sallallahu alayhe wasallam ne ek aur dhiraa talab farmaya, to main ne doosra bhi pesh kar diya.

Phir Aap Sallallahu alayhe wasallam ne teesri martaba bhi dhiraa talab farmaya.

Main ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, bakri me to sirf do hi dhiraa hote hain."

Is par Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Us Zaat ki qasam jis ke qudrat me meri jaan hai! Agar tum khamosh rehte, to jab tak main talab karta rehta, tum mujhe dhiraa pesh karte rehte."

Hadith number 166:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ko gosht ka dhiraa (aage wala hissa) pasand tha. Yeh pasand is liye nahi tha ke woh zyada lazeez aur mazedar hota ho, balki is ki asal wajah yeh thi ke gosht bahut kam waqt me milta tha.

Dhiraa ka gosht jaldi pak jata tha. Is liye Rasulullah Sallallahu alayhe wasallam ko yeh hissa pasand tha, kyun ke is se waqt bach jata tha aur Aap Sallallahu alayhe wasallam jaldi apne kaamon aur zimmedariyon ki taraf laut aate thay.

Hadith number 167:

Hazrat Abdullah bin Ja'far Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Behtareen gosht peeth (back portion) ka gosht hai."

Hadith number 168:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Sirka(Vinegar) nihayat behtareen salan hai."

Hadith number 169:

Hazrat Umme Haani Radiallahu ta'ala anha (jo Rasulullah Sallallahu alayhe wasallam ki chacheri behen thin) farmati hain:

Rasulullah Sallallahu alayhe wasallam Fath-e-Makkah ke waqt mere ghar tashreef laye aur poocha:

"Kya khane ko kuch hai?"

Main ne arz kiya:

"Mere paas to sirf sookhi roti aur sirka hai."

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Le aao. Woh ghar khushnaseeb hai jisme sirka wala salan maujood ho."

Hadith number 170:

Hazrat Abu Musa Ash'ari Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Hazrat Ayesha Radiallahu ta'ala anha ki fazilat doosri aurton par aisi hai jaise thareed (gosht aur roti ka mashhoor salan) ki fazilat baqi khanon par."

Hadith number 171:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Hazrat Ayesha Radiallahu ta'ala anha ki fazilat aur bartari tamaam aurton par aisi hai jaise thareed ki fazilat baqi khanon par."

Hadith number 172:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain:

Main ne ek martaba Rasulullah Sallallahu alayhe wasallam ko paneer ka tukra tanawul farmate dekha, phir Aap Sallallahu alayhe wasallam ne wuzu farmaya.

Phir main ne doosri martaba dekha ke Aap Sallallahu alayhe wasallam ne bakri ke shanay (shoulder) ka gosht khaya aur us ke baad baghair wuzu kiye namaz ada farmayi.

Hadith number 173:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne Hazrat Safiyyah Radiallahu ta'ala anha ke nikah ka waleemah khajoor aur saweeq (sattu — bhoone hue anaj ka powder) se kiya.

Hadith number 174:

Hazrat Salma Radiallahu ta'ala anha farmati hain:

Hazrat Hasan Radiallahu ta'ala anhu, Hazrat Abdullah bin Abbas Radiallahu ta'ala anhu aur Hazrat Abdullah bin Ja'far Radiallahu ta'ala anhu mere paas aaye aur kaha:

"Humein woh khana paka kar khilayen jo Rasulullah Sallallahu alayhe wasallam ko pasand tha aur Aap Sallallahu alayhe wasallam shauq se tanawul farmate thay."

Main ne kaha:

"Ae mere bachcho, tum aaj usay pasand nahi karoge."
(Ya'ni woh sakhti aur tangdasti ke daur ka saadah khana tha.)

Unhon ne kaha:

"Zaroor, hum usay pasand karenge."

Main uthi, thoda sa jau(barely) liya, use kuchla (pees kar), phir use handi me dala. Us par thoda sa zaitoon(olive oil) ka tail dala, phir kuch mirch aur masalay pees kar us me shamil kiye aur paka kar pesh kiya.

Aur kaha:

"Yahi woh khana hai jo Rasulullah Sallallahu alayhe wasallam ko pasand tha aur Aap Sallallahu alayhe wasallam shauq se tanawul farmate thay."

Hadith number 175:

Hazrat Jaabir bin Abdullah Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam hamare ghar tashreef laye. Hum ne Aap Sallallahu alayhe wasallam ki izzat me ek bakri zabah ki.

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Goya inhein maloom hai ke humein gosht pasand hai."

(Imam Tirmizi Rahimahullah farmate hain ke is hadith me ek tafseeli waqia bhi hai, jis ka sirf kuch hissa yahan mukhtasar taur par zikr kiya gaya hai.)

Hadith number 176:

Hazrat Jaabir Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam bahar tashreef laye aur main bhi Aap Sallallahu alayhe wasallam ke saath tha. Phir Aap Sallallahu alayhe wasallam Ansar ki ek aurat ke ghar tashreef le gaye.

Us aurat ne Aap Sallallahu alayhe wasallam ki khidmat me ek bakri zabah ki. Rasulullah Sallallahu alayhe wasallam ne us me se kuch gosht tanawul farmaya. Phir us ne pakki hui khajoor ka ek bartan pesh kiya, to Aap Sallallahu alayhe wasallam ne us me se bhi kuch khaya.

Is ke baad Aap Sallallahu alayhe wasallam ne Zuhr ki namaz ke liye wuzu farmaya aur namaz ada ki.

Phir jab Aap Sallallahu alayhe wasallam wapas hone lage to us aurat ne bakri ke gosht ka kuch baqi hissa pesh kiya, to Aap Sallallahu alayhe wasallam ne us me se bhi kuch tanawul farmaya.

Phir Aap Sallallahu alayhe wasallam ne Asr ki namaz ada farmayi, lekin dobara wuzu nahi kiya.

Hadith number 177:

Hazrat Umm al-Mundhir Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam Hazrat Ali Radiallahu ta'ala anhu ke saath meri iyadat (mulaqat) ke liye tashreef laye. Hamare paas anguron ke guchche latke hue thay.

Rasulullah Sallallahu alayhe wasallam un me se khane lage, aur Hazrat Ali Radiallahu ta'ala anhu bhi Aap ke saath kha rahe thay.

Rasulullah Sallallahu alayhe wasallam ne Hazrat Ali Radiallahu ta'ala anhu se farmaya:

"Ahista, ae Ali! Tum abhi sehat yaab ho rahe ho (beemari se uth rahe ho)."

Is par Hazrat Ali Radiallahu ta'ala anhu ruk gaye aur baith gaye, jabke Rasulullah Sallallahu alayhe wasallam khate rahe.

Phir main ne un ke liye chukandar ke patte (ya saag) aur jau(barley) pesh kiya.

Rasulullah Sallallahu alayhe wasallam ne Hazrat Ali Radiallahu ta'ala anhu se farmaya:

"Is me se khao, yeh tumhare liye zyada munasib hai."

Hadith number 178:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam mere paas tashreef la kar farmate:

"Kya khane ko kuch hai?"

Main arz karti:

"Nahi."

To Aap Sallallahu alayhe wasallam farmate:

"To phir main roza rakhta hun."

Ek din Aap Sallallahu alayhe wasallam tashreef laye to main ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, humein ek tohfa mila hai."

Aap Sallallahu alayhe wasallam ne farmaya:

"Kya hai woh?"

Main ne arz kiya:

"Khajoor, makkhan aur dahi mila kar bana hua khana hai."

Aap Sallallahu alayhe wasallam ne farmaya:

"Main ne to aaj ka din roza rakh kar shuru kiya tha."

Lekin phir Aap Sallallahu alayhe wasallam ne us me se tanawul farmaya.

Hadith number 179:

Hazrat Yusuf bin Abdullah bin Salaam riwayat karte hain:

Main ne ek martaba Rasulullah Sallallahu alayhe wasallam ko dekha ke Aap Sallallahu alayhe wasallam ne roti ka ek tukra liya, us par ek khajoor rakhi aur farmaya:

"Yeh (khajoor) is (roti) ka salan hai."

Phir Aap Sallallahu alayhe wasallam ne use tanawul farmaya.

Hadith number 180:

Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ko khane ke bartan me jo baqi reh jata (ya'ni salan ke neeche jama hua hissa — jise Gujarati me "powpra" kehte hain) pasand tha, aur Aap Sallallahu alayhe wasallam use tanawul farmate thay (taake koi cheez zaya na ho aur barkat hasil ho).

Chapter 27 - Khane ke Waqt Rasoolullah ﷺ ka Wuzu Karna

Hadith number 181:

Hazrat Ibn Abbas Radiallahu ta'ala anhu riwayat karte hain:

Ek martaba Rasulullah Sallallahu alayhe wasallam baitul khala se farigh ho kar tashreef laye. Is ke baad Aap Sallallahu alayhe wasallam ki khidmat me khana pesh kiya gaya.

Logon ne arz kiya:
"Kya wuzu ke liye paani laya jaye?"

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Mujhe wuzu ka hukm us waqt diya gaya hai jab main namaz ada karun."

Hadith number 182:

Hazrat Ibn Abbas Radiallahu ta'ala anhu riwayat karte hain:

Ek martaba Rasulullah Sallallahu alayhe wasallam baitul khala se farigh ho kar bahar tashreef laye, phir Aap Sallallahu alayhe wasallam ki khidmat me khana pesh kiya gaya.

Sahaba Radiallahu ta'ala anhum ne arz kiya:
"Kya Aap Sallallahu alayhe wasallam wuzu nahi farmayenge?"

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Kya main abhi namaz ada karne ja raha hun ke wuzu zaroori ho?"

Hadith number 183:

Hazrat Salman Faarsi Radiallahu ta'ala anhu farmate hain:

"Main ne Tauraat me padha hai ke khane ke baad wuzu (ya'ni haath dhona) karne se barkat me izafa hota hai."

Main ne is baat ka zikr Rasulullah Sallallahu alayhe wasallam se kiya.

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Khane se pehle aur baad me wuzu (ya'ni haath aur munh dhona) karne se barkat barhti hai."

Chapter 28 - Khane se Pehle aur Baad ki Duain

Hadith number 184:

Hazrat Abu Ayyub Ansari Radiallahu ta'ala anhu riwayat karte hain:

Hum ek martaba Rasulullah Sallallahu alayhe wasallam ki majlis me maujood thay. Aap Sallallahu alayhe wasallam ke liye khana laya gaya. Main ne aisa khana nahi dekha jisme shuru me itni zyada barkat ho, lekin aakhir me us me barkat baqi na rahe.

Hum ne arz kiya:
"Ya Rasulallah Sallallahu alayhe wasallam, is ki kya wajah hai?"

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Shuru me hum sab ne 'Bismillah' parh kar khana shuru kiya tha. Phir aakhir me ek shakhs hamare saath aa mila aur us ne 'Bismillah' nahi parhi. Shaytan us ke saath khane laga."

Hadith number 185:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain ke
Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Jab tum me se koi khana shuru kare aur 'Bismillah' parhna bhool jaye, phir khate hue yaad aa jaye, to yeh kahe:

"Bismillahi awwalahu wa aakhirahu"

(Ya'ni: Allah ke naam ke saath us ke shuru me bhi aur us ke aakhir me bhi)."

Hadith number 186:

Hazrat Umar bin Abi Salamah Radiallahu ta'ala anhu farmate hain:

Main Rasulullah Sallallahu alayhe wasallam ki khidmat me hazir hua jab Aap Sallallahu alayhe wasallam ke saamne khana rakha hua tha.

Rasulullah Sallallahu alayhe wasallam ne mujhe irshad farmaya:

"Ae mere bete, qareeb aao, 'Bismillah' parho, daaye haath se khao, aur apne saamne wale hisse me se khao."

Hadith number 187:

Hazrat Abu Sa'eed Khudri Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam khana khane ke baad yeh dua parhte:

"Alhamdulillaahilladhi at'amanaa wasaqaanaa waja'alanaa muslimeen"

Tarjuma: "Tamam tareef Allah ke liye hai jis ne humein khilaya, pilaya aur humein Musalman banaya."

Hadith number 188:

Hazrat Abu Umaamah Radiallahu ta'ala anhu farmate hain:

Jab Rasulullah Sallallahu alayhe wasallam ke saamne dastarkhwan uthaya jata (ya'ni khana khatam hota), to Aap Sallallahu alayhe wasallam yeh dua parhte:

"Alhamdulillaahi hamdan kathiran tayyiban mubaarakan fihighayra muwaddain walaa mustaghnan anhu rabbuna"

Tarjuma: "Tamam tareef Allah ke liye hai — bahut zyada, paak aur barkat wali tareef. Aisi tareef jo kabhi khatam na ho aur jis se hum be-niyaz na ho saken. Ae hamare Rab!"

Hadith number 189:

Hazrat Ayesha Radiallahu ta'ala anha riwayat karti hain:

Ek martaba Rasulullah Sallallahu alayhe wasallam aur 6 Sahaba Radiallahu ta'ala anhum khana tanawul farma rahe thay. Itne me ek badawi (dehati shakhs) aa gaya.

Us ne do niwalon me sara khana kha liya.

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Agar is ne 'Bismillah' parh li hoti, to yeh khana sab ke liye kaafi ho jata."

Hadith number 190:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Allah Ta'ala us bande se raazi hota hai jo ek niwala khata hai ya ek ghont peeta hai, phir us par Allah ka shukr ada karta hai."

Chapter 29 - Rasoolullah ﷺ ka Piyala

Hadith number 191:

Hazrat Thaabit Radiallahu ta'ala anhu riwayat karte hain ke Hazrat Anas Radiallahu ta'ala anhu ne humein lakri ka ek bara piyala dikhaya, jis ke kinare dhat (metal) se mazboot kiye gaye thay.

Phir unhon ne farmaya:

"Ae Thaabit, yeh Rasulullah Sallallahu alayhe wasallam ka piyala mubarak hai."

Hadith number 192:

Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko isi piyale se har woh cheez pilayi jo peene ki hoti thi — jaise nabeedh (khajoor ya kishmish bhigo kar banaya hua sharbat), doodh waghera.

Chapter 30 - Rasoolullah ﷺ ke Pasandeeda Phal

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Hadith number 193:

Hazrat Abdullah bin Ja'far Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam khajoor ke saath kheera (cucumber) tanawul farmate thay.

Hadith number 194:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam tarbooz(Watermelon) ko taaza khajoor ke saath tanawul farmate thay.

Hadith number 195:

Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko kharbooz aur khajoor saath saath tanawul farmate dekha.

Hadith number 196:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam tarbooz ko taaza khajoor ke saath tanawul farmate thay.

Hadith number 197:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain:

Jab log naya phal dekhte (ya torhte), to use Rasulullah Sallallahu alayhe wasallam ki khidmat me pesh karte thay.

Rasulullah Sallallahu alayhe wasallam phir yeh dua parhte:

"Allahumma baarik lana fi thimaarina wabaarik lanaa fi madinatinaa wabaarik lanaa fi saainaa wafi muddinaa Allahumma inna Ebraahima abduka wakhaliluka wanabiyyuka wainna abduka wanabiyyuka wainnahu daaaka limakkata wainni aduka lilmadinati bimithli maa daaaka bihi limakkata wamithlahu maahu"

Tarjuma:

"Ya Allah! Hamare phalon me barkat ata farma. Hamare shehar (Madinah) me barkat ata farma. Hamare saa' aur mudd (Madinah ke paimane jin se anaj waghera napa jata hai) me barkat ata farma.

Ya Allah! Hazrat Ibrahim Alayhissalam Tere bande, Tere dost aur Tere Nabi thay. Main bhi Tera banda aur Tera Nabi hun. Unhon ne Makkah ke

liye dua ki thi, aur main Madinah ke liye unhi jaisi dua karta hun — balke us se bhi zyada."

Phir Rasulullah Sallallahu alayhe wasallam kisi chhote bachche ko bulate aur woh phal use de dete (taake bachche ko khushi mile aur barkat bhi ho).

Hadith number 198:

Hazrat Rubayyi bint Mu'awwidh bin Afraa Radiallahu ta'ala anha farmati hain:

Mere chacha Hazrat Mu'aadh bin Afraa Radiallahu ta'ala anhu ne mujhe taaza khajooron ka ek thaal de kar Rasulullah Sallallahu alayhe wasallam ki khidmat me bheja. Us thaal me chhote chhote kheere (kakriyan) bhi thin.

Rasulullah Sallallahu alayhe wasallam ko kheera(cucumber) pasand tha. Main woh thaal le kar Aap Sallallahu alayhe wasallam ki khidmat me hazir hui.

Us waqt Bahrain se kuch zevar (jewellery) Rasulullah Sallallahu alayhe wasallam ke paas bheje gaye thay. Rasulullah Sallallahu alayhe wasallam ne un me se ek muthi bhari aur mujhe ata farma di.

Hadith number 199:

Hazrat Rubayyi bint Mu'awwidh bin 'Afraa Radiallahu ta'ala anha farmati hain:

Main ne Rasulullah Sallallahu alayhe wasallam ki khidmat me pakki hui khajoor aur narm kheere ka ek thaal pesh kiya.

Is par Rasulullah Sallallahu alayhe wasallam ne mujhe zevar(Jewellery) ki ek muthi ata farmayi — ya unhon ne kaha: sone ki ek muthi ata farmayi.

Chapter 31 - Rasoolullah ﷺ ke Mashroobat

Hadith number 200:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ko mashroobon(peene me) me se sab se zyada woh pasand tha jo meetha aur thanda hota tha.

Hadith number 201:

Hazrat Ibn Abbas Radiallahu ta'ala anhu riwayat karte hain:

Main aur Hazrat Khalid bin Waleed Radiallahu ta'ala anhu Rasulullah Sallallahu alayhe wasallam ke saath Hazrat

Maymunah Radiallahu ta'ala anha ke ghar gaye. (Hazrat Maymunah Radiallahu ta'ala anha hum dono ki khalah thin.)

Unhon ne ek bartan me doodh pesh kiya. Rasulullah Sallallahu alayhe wasallam ne us me se piya. Main Aap Sallallahu alayhe wasallam ke daaye taraf tha aur Hazrat Khalid bin Waleed Radiallahu ta'ala anhu baaye taraf.

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Peene ka haq ab tumhara hai (kyun ke tum daaye taraf ho). Agar chaho to apna haq Khalid bin Waleed ko de do."

Main ne arz kiya:

"Main Aap ke bacha hua hissa (ya Aap ke qareeb hone ka sharaf) kisi ko bhi apne upar tarjeeh de kar nahi dunga."

Phir Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Jab Allah kisi ko koi cheez khilaye, to yeh dua parhe:

"Allahumma baarik lanaa fihi waat'imanaa khayram minhu"

Tarjuma: 'Ya Allah! Is me hamare liye barkat ata farma aur humein is se behtar ata farma.'

Aur jab Allah kisi ko doodh pilaye, to yeh dua parhe:

Allahumma baarik lanaa fihi wazidnaa minhu

Tarjuma: 'Ya Allah! Is me hamare liye barkat ata farma aur humein is me aur zyada ata farma.'

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Hazrat Ibn Abbas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam kisi cheez ke baad us se behtar ki dua karte thay, lekin doodh ke baad us me izafah ki dua sikhayi, kyun ke Aap Sallallahu alayhe wasallam ne farmaya:

"Koi cheez aisi nahi jo khane aur peene dono ka badal ho, siwaye doodh ke."

Chapter 32 - Rasoolullah ﷺ ka Pani Peene ka Andaz

Hadith number 202:

Hazrat Ibn Abbas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ne Zamzam ka pani kharay ho kar piya.

Hadith number 203:

Hazrat Amr bin Shu'aib Radiallahu ta'ala anhu apne walid se aur woh apne dada se riwayat karte hain ke unhon ne farmaya:

"Main ne Rasulullah Sallallahu alayhe wasallam ko pani kharay ho kar bhi peete dekha aur baith kar bhi peete dekha."

(Note: Kuch log is hadith ko lekar kehte hai dekho Huzur sallallahu alayhe wasallam ne khade hokar bhi paani piya hai to khade hokar paani peena bhi sunnat hai. Haalan' ke khade hokar sirf do tarah ke paani peene chahiye ek to Zamzam ka paani aur dusra wo paani jis laute se wuzu kiya aur usme agar paani reh gaya to ab ye paani khade hokar peena chahiye. Iske alaawa yahan jis paani ka zikr hai jo Rasulullah sallallahu alayhe wasallam ne khade hokar piya isse muraad Zamzam ka paani ho sakta hai kyuki aam paani

ko Rasulullah sallallahu alayhe wasallam ne khade hokar peene se mana' farmaya

Abu Hurayra radiallahu ta'ala anhu se riwayat hai ke Rasulullah sallallahu alayhe wasallam ne farmaya

“"Tum mein se koi shakhs hargiz khade hokar paani na piye, aur jo bhool gaya (aur pee liya), to usey chahiye ke wo qai (vomit) kar de."
(Sahih Muslim, Hadith No. 2026)

Isi tarah iske alaawa bhi kayi hadith aur maujud hai ke Rasulullah sallallahu alayhe wasallam ne khade hokar aam paani peene se mana' farmaya.

Ye baat yahan batane ka maqsad ye hai ke kuch log direct hadith padh kar apne aap natija talaash kar lete hai fir hota ye hai gumrahi kubool karte hai.)

Hadith number 204:

Hazrat Ibn Abbas Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko Zamzam ka pani pesh kiya. Aap Sallallahu alayhe wasallam kharay hue aur usay piya.

Hadith number 205:

Nazzaal bin Sabrah Alayirrehma farmate hain:

Main Hazrat Ali Radiallahu ta'ala anhu ke saath Kufah ki masjid ke sahn (courtyard) me tha. Un ke paas mitti ke bartan me pani laya gaya. Unhon ne apni hathiiliyon me pani liya, haath dhoye, munh me pani daal kar kulli ki, naak me pani daal kar saaf kiya, phir chehre, haathon aur sar ka masah kiya.

Is ke baad woh kharay hue aur usi pani me se pi liya.

Phir farmaya:

"Yeh us shakhs ka wuzu hai jo pehle se wuzu ki halat me ho."

Aur farmaya:

"Main ne Rasulullah Sallallahu alayhe wasallam ko isi tarah (wuzu karte aur pani peete) dekha hai."

Hadith number 206:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam pani teen saanson me (ya'ni teen ghoont me) peete thay.

Aur farmate thay:

"Is tarah peena zyada khushgawar aur zyada tasalli dene wala hai."

Hadith number 207:

Hazrat Ibn Abbas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam jab pani peete to do saanson me (ya'ni do ghonton me) peete thay.

Hadith number 208:

Hazrat Kabshah bint Thabit Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam mere ghar tashreef laye. Wahan ek mashk (chamray ka pani ka bartan) latka hua tha. Rasulullah Sallallahu alayhe wasallam kharay ho kar us mashk ke munh se pani piya. Main ne uth kar us mashk ka munh wala hissa kaat kar alag kar liya (taake use tabarruk ke taur par mehfooz rakhun).

Hadith number 209:

Hazrat Thumaamah bin Abdullah Radiallahu ta'ala anhu farmate hain:

Hazrat Anas bin Malik Radiallahu ta'ala anhu pani teen saanson me peete thay aur farmate thay ke Rasulullah Sallallahu alayhe wasallam bhi isi tarah pani peete thay.

Hadith number 210:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam meri walida Hazrat Umme Sulaim Radiallahu ta'ala anha ke ghar tashreef laye. Wahan ek mashk (chamray ke pani ka bartan) latka hua tha.

Rasulullah Sallallahu alayhe wasallam ne kharay ho kar us mashk se pani piya.

Hazrat Umme Sulaim Radiallahu ta'ala anha ne uth kar us mashk ka woh hissa kaat kar mehfooz kar liya (taake tabarruk ke taur par rakh saken).

Hadith number 211:

Hazrat Sa'd bin Abi Waqqaas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ne kharay ho kar pani piya.

Chapter 33 - Rasoolullah ﷺ ka Itr Lagana

Hadith number 212:

Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ke paas ek "Sukkah" (khushbu rakhne ka chhota dabba ya ittar ka majmua) tha.

Aap Sallallahu alayhe wasallam us me se khushbu lagaya karte thay.

Hadith number 213:

Hazrat Thumaamah bin Abdullah Radiallahu ta'ala anhu riwayat karte hain:

Hazrat Anas bin Malik Radiallahu ta'ala anhu kabhi ittar lene se inkar nahi karte thay, aur farmate thay ke Rasulullah Sallallahu alayhe wasallam bhi kabhi ittar qabool karne se inkar nahi farmate thay.

Hadith number 214:

Hazrat Ibn Umar Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Teen cheezen rad (inkar) nahi karni chahiye:

Takiya (baithne ka sahara),

Khushbu (ittar),

Aur doodh."

Hadith number 215:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Mard ka ittar woh hai jis ki khushbu zyada ho aur rang kam ho (jaise gulab, kewra waghera).

Aur aurat ka ittar woh hai jis ka rang zyada ho aur khushbu kam ho (jaise hina, mehndi, zafran waghera)."

Al Shama'il Al Muhammadiya
Hadith number 216:

Tafavi ne Hazrat Abu Hurayrah Radiallahu ta'ala anhu se riwayat kiya ke unhon ne Nabi Kareem Sallallahu alayhe wasallam se isi mazmoon aur isi matlab ki hadith riwayat ki hai.

Hadith number 217:

Hazrat Abu Uthman An-Nahdi Alayhirrehma (jo ke ek Taabi'ee hain) riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Agar kisi ko 'Rayhaan' (ek khushbu-dar paudha) diya jaye, to use inkar nahi karna chahiye, kyun ke yeh Jannat se aya hai."

Hadith number 218:

Hazrat Jarir bin Abdullah Bajali Radiallahu ta'ala anhu farmate hain:

Mujhe Hazrat Umar Radiallahu ta'ala anhu ke saamne (jaiza lene ke liye) pesh kiya gaya. Main ne apni upar ki chadar utaar di aur sirf tehband me chal kar un ke saamne gaya (taa ke woh mujhe dekh saken).

Hazrat Umar Radiallahu ta'ala anhu ne farmaya ke apni chadar pehen lo. Phir logon se mukhatib ho kar farmaya:

Al Shama'il Al Muhammadiya

"Main ne Jarir se zyada haseen kisi ko nahi dekha, siwaye us ke jo hum ne Hazrat Yusuf Alayhissalam ke husn ke bare me suna hai."

Chapter 34 - Rasoolullah ﷺ ki Guftagu ka Andaz

Hadith number 219:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ki guftagu tum logon ki tarah tez(fast) aur musalsal(continous) nahi hoti thi. Aap Sallallahu alayhe wasallam saaf aur thehr thehr kar, har lafz wazeh taur par ada farmate thay. Jo shakhs Aap Sallallahu alayhe wasallam ki majlis me baitha hota, woh Aap ki baat ko yaad rakh leta (kyun ke alfaaz saaf aur samajh me aane wale hote).

Hadith number 220:

Hazrat Anas bin Malik Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam kabhi kabhi kisi baat ko (zarurat ke mutabiq) teen martaba dohrate thay, taa ke sunne wale use achhi tarah samajh lein.

Hadith number 221:

Al Shama'il Al Muhammadiya
Hazrat Imam Hasan Radiallahu ta'ala anhu farmate hain:

Main ne apne khalu Hind bin Abi Halah se — jo Rasulullah Sallallahu alayhe wasallam ke husn o sifaat ko khoob bayan karte thay — darkhwast ki ke mujhe batayen ke Rasulullah Sallallahu alayhe wasallam ka bolne ka andaaz kaisa tha?

Unhon ne farmaya:

Rasulullah Sallallahu alayhe wasallam aksar aakhirat ki fikr me rehte thay aur ummat ki behtari aur Allah Ta'ala ki ma'rifat me ghour o fikr me mashghool rehte thay. Isi wajah se Aap Sallallahu alayhe wasallam kabhi ghaflat me nahi rehte thay. Dunyawi cheezon me aaraam nahi talash karte thay, balke deen me sukoon aur tasalli paate thay. (Aap Sallallahu alayhe wasallam ne farmaya: "Meri aankhon ki thandak namaz me hai.")

Jab guftagu farmate to ibtida se aakhir tak saaf aur wazeh alfaaz me baat karte. Adhoori baat ya ishare kinaye me baat karna Aap ka tareeqa nahi tha. Aap Sallallahu alayhe wasallam mukhtasar lekin gehri baat farmate — alfaaz kam hote aur ma'ani gehre hote.

Har jumla doosre se zyada wazeh hota. Na be-ma'ani baat hoti aur na adhoori.

Aap Sallallahu alayhe wasallam bad-mizaj ya tez ghusse wale nahi thay, aur na kisi ko zaleel karte thay. Allah ki ne'maton ki bohat qadr farmate, chahe woh chhoti si kyun na ho. Khane me aib nahi nikalte thay, aur na hadd se zyada tareef karte thay.

Dunyawi maamlaat par ghussa nahi karte thay. Lekin jab deen ya haq ke muamle me had se tajawuz hota to Aap Sallallahu alayhe wasallam ka ghussa Allah ke liye hota, aur phir koi use bardasht nahi kar sakta tha jab tak ke haq ka faisla na ho jaye.

Jab ishara farmate to poore haath se karte. Ek ungli se ishara karna Aap ka tareeqa nahi tha (siwaye tauheed ki taraf ishara karne ke).

Jab kisi cheez par ta'ajjub hota to haath ko ulat pher karte. Baat karte waqt kabhi kabhi haath se ishara bhi farmate, aur kabhi apne daaye haath ki hathiili ko baaye angoothe ke andar wale hisse par maarte.

Jab kisi se naraaz hote to us se rukh pher lete ya use nazar-andaz kar dete, ya maaf kar dete.

Jab khush hote to nihayat tawazu ki wajah se nigah jhuki hui hoti, goya aankhen band hon.

Rasulullah Sallallahu alayhe wasallam ka hansna aksar muskurahat hota tha, aur us waqt Aap ke aglay dant mubarak safed ole (hailstone) ki tarah chamak uthte thay.

Chapter 35 - Rasoolullah ﷺ ka Muskuraana

Hadith number 222:

Hazrat Jaabir bin Samurah Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ki pindli mubarak halki si patli thi (ya'ni mo'tadil aur khubsurat andaaz me).

Aap Sallallahu alayhe wasallam ka hansna sirf muskurahat tak hota tha (qahqaha nahi lagate thay).

Jab bhi main Rasulullah Sallallahu alayhe wasallam ki khidmat me hazir hota, mujhe aisa lagta ke Aap ne aankhon me surma lagaya hua hai, halanke us waqt Aap ne surma nahi lagaya hota tha (ya'ni aankhen fitri taur par hi surmayi aur khubsurat thin).

Hadith number 223:

Hazrat Abdullah bin Haarith Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam se zyada muskurane wala kisi ko nahi dekha.

Hadith number 224:

Hazrat Abdullah bin Haarith Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ka hansna sirf muskurahat tak hota tha (ya'ni Aap qahqaha nahi lagate thay).

Hadith number 225:

Hazrat Abu Dhar Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Main us shakhs ko janta hun jo sab se pehle Jannat me dakhil hoga, aur us shakhs ko bhi janta hun jo sab se aakhir me Jahannam se nikala jayega.

Qiyamat ke din ek shakhs ko Allah Ta'ala ke huzoor pesh kiya jayega. Hukm hoga ke is ke chhote gunah us ke saamne pesh kiye jayein aur bade gunah chhupa liye jayein.

Jab us ke chhote gunah usay bataye jayenge to woh iqrar karega ke haan, yeh gunah main ne kiye thay, kyun ke inkar ki koi gunjaish nahi hogi. Woh dil me ghabraye ga aur soche ga: yeh to chhote gunah hain, agar bade gunah khol diye gaye to kya hoga?

Isi dauran hukm hoga ke is ke har gunah ke badle me ek neki de di jaye.

Yeh sun kar woh shakhs khud kahega: 'Mere to abhi aur bhi gunah thay jo yahan nazar nahi aa rahe!'"

Hazrat Abu Dhar Radiallahu ta'ala anhu farmate hain:

Jab Rasulullah Sallallahu alayhe wasallam ne us shakhs ke yeh alfaaz bayan farmaye, to Aap Sallallahu alayhe wasallam muskuraye, yahan tak ke Aap ke mubarak dant nazar aane lage.

(Ya'ni woh shakhs jin gunahon se dara hua tha, un ka khud hi izhar kar baitha.)

Hadith number 226:

Hazrat Jaabir bin Abdullah Radiallahu ta'ala anhu farmate hain:

Jab se main ne Islam qabool kiya, Rasulullah Sallallahu alayhe wasallam ne mujhe kabhi apni majlis me aane se nahi roka.

Aur jab bhi Aap Sallallahu alayhe wasallam mujhe dekhte, to muskurate.

Hadith number 227:

Hazrat Jaabir bin Abdullah Radiallahu ta'ala anhu farmate hain:

Jab se main ne Islam qabool kiya, Rasulullah Sallallahu alayhe wasallam ne mujhe kabhi apni majlis me aane se nahi roka.

Aur jab bhi Aap Sallallahu alayhe wasallam mujhe dekhte, to muskurate.

(Ye hadith aur isse upar waali hadith ek jaisi hai sirf ek lafz ka farq hai, ek hadith me tabassum farmane ka lafz aaya hai dusri me muskuraane ka)

Hadith number 228:

Hazrat Abdullah bin Mas'ood Radiallahu ta'ala anhu farmate hain:

"Main us shakhs ko janta hun jo sab se aakhir me Jahannam se nikala jayega.

Woh aisa shakhs hoga jo azaab ki shiddat ki wajah se renga kar (crawling karte hue) Jahannam se niklega, kyun ke chalne ki taqat nahi hogi.

Phir usay hukm diya jayega ke Jannat me dakhil ho jao.

Woh Jannat me jayega aur dekhega ke wahan sab jagahen bhari hui hain. Woh wapas aa kar arz karega:

'Ya Allah! Logon ne sab jagahen le li hain.'

Us se kaha jayega:
'Kya tumhein duniya yaad hai?' (Ya'ni us ki wus'at aur badi duniya yaad hai?)

Woh kahega:
'Ji haan, mere Rab! Mujhe yaad hai.'

Phir us se kaha jayega:
'Jo tumhara dil chahe, tamanna karo.'

Woh apni tamannaen bayan karega. Phir irshad hoga:

'Tumhari sab tamannaen poori ki gayin, aur is ke ilawa tumhein duniya se das guna zyada jagah di jati hai.'

Woh hairan ho kar kahega:

'Ae mere Rab! Kya Tu mujh se mazaq kar raha hai, halanke Tu Badshahon ka Badshah hai?'
(Ya'ni itni badi ne'mat de kar woh ta'ajjub karega.)

Hazrat Ibn Mas'ood Radiallahu ta'ala anhu farmate hain:

Jab Rasulullah Sallallahu alayhe wasallam ne us shakhs ka yeh jawab bayan farmaya, to Aap Sallallahu alayhe wasallam muskuraye, yahan tak ke Aap ke mubarak dant nazar aane lage."

Hadith number 229:

Hazrat Ali bin Rabee'ah Radiallahu ta'ala anhu farmate hain:

Main us waqt hazir tha jab Hazrat Ali Radiallahu ta'ala anhu ke liye (dour-e-khilafat me) ek sawari layi gayi.

Unhon ne "Bismillah" parh kar apna paon rakaab me rakha. Jab sawari par baith gaye to "Alhamdulillah" kaha, phir yeh dua parhi: (Surah Zukhruf ki aayat 13 aur 14 hai).

"Paak hai Woh (Allah) jis ne is (sawari) ko hamare liye musakhkhar kar diya, warna hum is par qabu pane wale na thay. Aur beshak humein apne Rab ki

taraf laut kar jana hai."

(Surah Zukhruf 13–14)

Phir Hazrat Ali Radiallahu ta'ala anhu ne teen martaba "Alhamdulillah", teen martaba "Allahu Akbar" kaha, aur phir yeh dua parhi:

Tarjuma:
"Tu paak hai. Beshak main ne apni jaan par zulm kiya, to mujhe bakhsh de. Gunahon ko Tere siwa koi maaf nahi karta."

Is ke baad Hazrat Ali Radiallahu ta'ala anhu muskuraye.

Main ne arz kiya:
"Ya Ameer-ul-Mu'mineen, aap kyun muskuraye?"

Unhon ne farmaya:

"Rasulullah Sallallahu alayhe wasallam ne bhi isi tarah yeh duaen parhi thin aur phir muskuraye thay. Main ne bhi Rasulullah Sallallahu alayhe wasallam se wajah poochi thi, jaisa tum ne mujh se poocha.

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

'Allah Ta'ala us waqt raazi hota hai jab banda kehta hai: Tere siwa koi mujhe maaf karne wala nahi. Mera banda janta hai ke gunah maaf karne wala sirf Main hi hun.'"

Al Shama'il Al Muhammadiya
Hadith number 230:

Hazrat Aamir bin Sa'd Radiallahu ta'ala anhu farmate hain:

Mere walid Hazrat Sa'd Radiallahu ta'ala anhu ne farmaya:

"Ghazwa-e-Khandaq ke din Rasulullah Sallallahu alayhe wasallam is tarah muskuraye ke Aap ke mubarak dant nazar aane lage."

Aamir Radiallahu ta'ala anhu farmate hain:

Main ne poocha: "Aap kyun muskuraye?"

Unhon ne farmaya:

"Ek kaafir ne apne aap ko dhal (shield) se bachaya hua tha. Hazrat Sa'd Radiallahu ta'ala anhu bohat bade nishanebaaz thay. Woh kaafir apni dhal ko idhar udhar hila kar apni peshani bachata tha, taa ke teer us tak na pohanche.

Hazrat Sa'd Radiallahu ta'ala anhu ne teer kamaan me lagaya aur mauqa dekhte rahe. Jis waqt kaafir ne apni dhal peshani se hatayi, Hazrat Sa'd Radiallahu ta'ala anhu ne foran nishana laga kar teer chhoda — jo seedha us ki peshani par laga. Woh foran gir gaya aur us ki taangein hawa me uth gayin.

Is manzar par Rasulullah Sallallahu alayhe wasallam muskuraye, yahan tak ke Aap ke mubarak dant nazar aane lage."

Main ne phir poocha:
"Rasulullah Sallallahu alayhe wasallam ne kyun muskuraya?"

Unhon ne jawab diya:

"Hazrat Sa'd Radiallahu ta'ala anhu ke is kaam par (ya'ni un ke sahi nishane par)."

Chapter 36 - Rasoolullah ﷺ ka Mizaa

Note: Rasulullah sallallahu alayhe wasallam ke ta'lluq se mazaaq ka lafz istemaal karna sahi nahi, isliye Ulema ne yahan Mizaa ka lafz istemaal farmaya, kyuki jab hum Mazaaq ka lafz istemaal karte hai to jo humaare darmiyaan mazaak hota hai jisme Jhooth, izzat'e uchhalne ko mazaak kaha jaata hai, isliye Rasulullah sallallahu alayhe wasallam ke ta'alluk se lafz e mizaa ka istemaal hoga.

Hadith number 231:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne ek martaba mizaa ke taur par mujhe farmaya:

"Ya dhal-udhunayn!"
(Ya'ni: Ae do kaanon wale!)

Yeh Aap Sallallahu alayhe wasallam ka pyaar bhara mizaa tha.

Hadith number 232:

Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam humare saath ghul mil kar rehte aur pyaar bhara mizaa bhi farmate thay.

Mera ek chhota bhai tha. Rasulullah Sallallahu alayhe wasallam ne us se farmaya:

"Ya Aba Umayr! Nughayr ka kya hua?"
(Nughayr ek chhota parinda tha jisse woh bachcha khelta tha.)

Hadith number 233:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain:

Sahaba Radiallahu ta'ala anhum ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, kya Aap hum se mizaa bhi farmate hain?"

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Ji haan, lekin main sirf sach hi kehta hun."

Hadith number 234:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain:

Ek shakhs ne Rasulullah Sallallahu alayhe wasallam se darkhwast ki ke mujhe sawari ata farmayen.

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Main tumhein oont ka bachcha dunga."

Us shakhs ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, main oont ke bachche ka kya karunga? Mujhe to sawari ke liye oont chahiye."

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Kya har oont, oont ka bachcha nahi hota?"

(Yaani yeh Aap Sallallahu alayhe wasallam ka pyaar bhara mizaa tha, jo sach par mabni tha.)

Al Shama'il Al Muhammadiya
Hadith number 235:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain:

Ek badawi(dehati) shakhs tha jiska naam Zaahir bin Hiraam Al-Ashja'ee Radiallahu ta'ala anhu tha. Jab bhi woh Rasulullah Sallallahu alayhe wasallam ki khidmat me aata, to jungle (dehati ilaqe) ki cheezen — sabziyaan waghera — tohfay me la kar pesh karta.

Aur jab woh Madinah se wapas jane lagta, to Rasulullah Sallallahu alayhe wasallam use shehar ki cheezen (rasad) tohfay me dete.

Ek martaba Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Zaahir(sahabi) hamara jungle hai, aur hum us ka shehar hain." (Ya'ni us se muhabbat aur ta'alluq ka izhar farmaya.)

Rasulullah Sallallahu alayhe wasallam ko un se bohat muhabbat thi. Zaahir Radiallahu ta'ala anhu zahiri husn me zyada khubsurat na thay.

Ek din woh apna sauda bech rahe thay. Rasulullah Sallallahu alayhe wasallam piche se tashreef laye aur unhein bazuon ke darmiyan se is tarah pakad liya ke woh pehchan na sake.

Zaahir Radiallahu ta'ala anhu ne kaha:

"Yeh kaun hai? Mujhe chhor do!"

Jab unhon ne konay ki nigah se dekha ke yeh to Rasulullah Sallallahu alayhe wasallam hain, to woh apni peeth ko Rasulullah Sallallahu alayhe

wasallam ke seene mubarak se laga kar kharay ho gaye (taake is qurbat ka zyada se zyada faida utha saken).

Rasulullah Sallallahu alayhe wasallam ne mizaa ke taur par farmaya:

"Kaun hai jo is ghulam ko khareedega?"

Zaahir Radiallahu ta'ala anhu ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, agar aap mujhe bechein to kam qeemat hi milegi (kyun ke main khubsurat nahi)."

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Nahi, tum Allah ke nazdeek bohat qeemti ho."

Hadith number 236:

Hazrat Hasan Basri Alayhirrehma farmate hain:

Ek buzurg aurat Rasulullah Sallallahu alayhe wasallam ki khidmat me hazir hui aur arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, dua farmayen ke Allah mujhe Jannat ata farma de."

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Ae Maa, koi buzurg aurat Jannat me dakhil nahi hogi."

Woh aurat rone lagi aur wapas jane lagi.

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Use bata do ke Jannat me koi buzurg halat me dakhil nahi hoga, balke Allah Ta'ala Jannat ki aurton ko dobara jawan aur ba-kunwari bana dega."

Phir Aap Sallallahu alayhe wasallam ne yeh ayat tilawat farmayi jiska tarjuma hai:

Tarjuma:

"Beshaq humne un Jannati Aurton ko aik khaas andaaz se paida kiya. To hum ne unhe Kunwariyaan banaya. Mohabbet karne waaliyaan, sab ek umar waaliyan"

Surah Waqiya(35,36,37)

Chapter 37 - Rasoolullah ﷺ ka Shayari ke Mutalliq Irshad

Hadith number 237:

Kisi ne Hazrat Ayesha Radiallahu ta'ala anha se poocha:

"Kya Rasulullah Sallallahu alayhe wasallam she'r (poetry) parhte thay?"

Unhon ne farmaya:

"Kabhi kabhi misaal ke taur par Hazrat Abdullah bin Rawahah Radiallahu ta'ala anhu ka she'r parh lete thay, aur kabhi dusre shu'ara ke bhi."

Aur kabhi yeh misra parhte thay jo Tarfah ka hai:

"Kabhi woh shakhs tumhein khabar de deta hai jise tum ne koi badla ya ujrat nahi di hoti."

(Yaani aam tor par kisi jagah ki khabar hasil karne ke liye kisi ko safar aur mehnat ka kharcha dena padta hai. Lekin kabhi aisa bhi hota hai ke koi shakhs baghair kisi ujrat ke khabar de deta hai.)

Baaz Ulama ne likha hai ke Rasulullah Sallallahu alayhe wasallam ne is misre ko misaal ke taur par bayan farmaya — ke Aap Sallallahu alayhe wasallam ne baghair kisi dunyawi ujrat ke insaniyat ko Jannat, Jahannam,

Qiyamat, Ambiya Alayhimussalam ke waqiaat aur mustaqbil (future) ki nishaniyon ki khabar de di, phir bhi kuffar is ki qadr nahi karte.

Is hadith me do shu'ara ka zikr hai:

Hazrat Abdullah bin Rawahah Radiallahu ta'ala anhu — mashhoor Sahabi, jo Ghazwa-e-Mu'ta me shaheed hue.

Tarfah — Arab ka mashhoor shaa'ir jo Islam se pehle guzra, aur us ka she'r mashhoor "Sab'ah Mu'allaqah" me shamil hai.

Hadith number 238:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Shu'ara ke she'ron me sab se zyada sachcha misra woh hai jo Labeed bin Rabee'ah ne kaha:

'Ala kullu shay'in maa khala Allaha baatil'
(Ya'ni: Khabardar! Allah Ta'ala ke siwa har cheez fana hone wali aur be-haqiqat hai.)

Aur Umayyah bin Abi Salt qareeb tha ke Islam qabool kar leta (lekin usay naseeb na hua)."

Hadith number 239:

Hazrat Jundub bin Sufyaan Radiallahu ta'ala anhu riwayat karte hain:

Ek martaba Rasulullah Sallallahu alayhe wasallam ki mubarak ungliyon ko ek pathar lag gaya aur woh zakhmi ho gayin. Khoon nikal aaya aur Aap Sallallahu alayhe wasallam ki ungliyan khoon me lat-pat ho gayin.

Is par Rasulullah Sallallahu alayhe wasallam ne yeh sheri misra parha:

"Hal anti illa isba'un damiti, wa fi sabilillahi ma laqiti."

Tarjuma:
"Tu sirf ek (zakhmi) ungli hai jise khoon laga hua hai — aur jo (taklif) tujhe phohanchi hai, woh Allah ke raaste me hai (is liye bekar nahi gayi)."

Hadith number 240:

Aswad bin Qays ne Hazrat Jundub bin Abdullah Bajali Radiallahu ta'ala anhu se bhi isi mazmoon ki milti julti riwayat bayan ki hai.

Hadith number 241:

Hazrat Baraa bin Aazib Radiallahu ta'ala anhu se poocha gaya:

"Kya Ghazwa-e-Hunayn me tum log Rasulullah Sallallahu alayhe wasallam ko chhor kar bhag gaye thay?"

Unhon ne jawab diya:

"Nahi! Rasulullah Sallallahu alayhe wasallam ne to bilkul rukh nahi phaira. Albatta lashkar me se kuch log, jo jaldbaazi me thay — jin me se baaz qabeela Sulaim ke thay aur kuch naye Musalman jawan Makkah ke thay — woh us waqt hat gaye jab qabeela Hawazin ne teeron ki barsaat shuru kar di.

Rasulullah Sallallahu alayhe wasallam (jin ke saath buzurg Sahaba Radiallahu ta'ala anhum bhi maujood thay) ek khachhar par sawar thay. Hazrat Abu Sufyan bin Al-Haarith bin Abdul Muttalib Radiallahu ta'ala anhu us ki lagam pakre hue thay. Us waqt Rasulullah Sallallahu alayhe wasallam yeh misra irshad farma rahe thay:

"Ana an-Nabiyyu laa kazib,
Ana ibn 'Abdul-Muttalib."

Tarjuma:
"Main Nabi hun, is me koi jhoot nahi;
Main Abdul Muttalib ki aulad me se hun."

Hadith number 242:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam Umratul Qada ke liye Makkah tashreef le gaye. Hazrat Abdullah bin Rawahah Radiallahu ta'ala anhu apni talwar kandhe par latkaye aur Rasulullah Sallallahu alayhe wasallam ki sawari ki lagam pakre hue aage aage chal rahe thay, aur yeh ash'aar parh rahe thay:

"Ae kuffar! Aaj us (Rasulullah Sallallahu alayhe wasallam) ka rasta chhor do. Aaj hum tum par aisa vaar karenge Jo sar ko jism se juda kar dega, Aur dost ko dost bhula dega."

Hazrat Umar Radiallahu ta'ala anhu ne unhein roka aur kaha:

"Ae Ibn Rawahah! Tum Allah ke Haram me aur Rasulullah Sallallahu alayhe wasallam ki huzoori me she'r parh rahe ho?"

Is par Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Unhein chhor do, ae Umar! In ke yeh ashaar un par teeron ki barsaat se zyada asar rakhte hain."

Hadith number 243:

Hazrat Jaabir bin Samurah Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam ki majlis me sau se zyada martaba shirkat ki. Un majlison me Sahaba Radiallahu ta'ala anhum kabhi she'r parhte aur kabhi zamana-e-jahiliyyat (Islam se pehle ke daur) ke waqiaat bayan karte.

Rasulullah Sallallahu alayhe wasallam unhein khamoshi se sunte thay aur unhein mana nahi farmate thay. Aur kabhi kabhi Aap Sallallahu alayhe wasallam un ke saath muskurate bhi thay.

Hadith number 244:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Arab ke shu'ara ke kalimaat me sab se behtareen baat Labeed ka yeh misra hai:

'Ala kullu shay'in maa khala Allaha baatil'

Ya'ni:

"Khabardar! Allah Ta'ala ke siwa har cheez fana hone wali hai."

Hadith number 245:

Hazrat Amr bin Shareed Radiallahu ta'ala anhu riwayat karte hain ke un ke walid ne farmaya:

Ek martaba main Rasulullah Sallallahu alayhe wasallam ke saath safar me tha aur Aap Sallallahu alayhe wasallam ke pichhe sawari par baitha tha.

Main ne Rasulullah Sallallahu alayhe wasallam ko Umayyah bin Abi Salt ke ashaar sunane shuru kiye. Har misra ke baad Rasulullah Sallallahu alayhe wasallam farmate:

"Mazeed sunao."

Yahan tak ke main ne sau (100) ashaar suna diye.

Aakhir me Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Woh (Umayyah) qareeb tha ke Islam qabool kar leta."

Hadith number 246:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam masjid me Hazrat Hassaan bin Thaabit Radiallahu ta'ala anhu ke liye mimbar (chhota mimbar) rakhwate thay, taa ke woh us par kharay ho kar Rasulullah Sallallahu alayhe wasallam ki tareef me ya Aap Sallallahu alayhe wasallam ki taraf se (kuffar ke ilzaam ka jawab dete hue) she'r parhen.

Rasulullah Sallallahu alayhe wasallam irshad farmate:

"Allah Ta'ala Ruhul Qudus (Jibraeel Alayhissalam) ke zariye Hassaan ki madad farmaye, jab tak woh Rasulullah Sallallahu alayhe wasallam ki taraf se difa' ya tareef karte rahen."

Hadith number 247:

Imam Urwah Alayhirrehma riwayat karte hain ke Ummul Mo'mineen Hazrat Ayesha Siddiqah Radiallahu ta'ala anha ne bhi isi mazmoon ki hadith Nabi Kareem Sallallahu alayhe wasallam se riwayat ki hai.

Chapter 38 - Rasoolullah ﷺ Raat me kya guftgu farmate

Hadith number 248:

Hazrat Ayesha Siddiqua Radiallahu ta'ala anha farmati hain:

Ek martaba raat ke waqt Rasulullah Sallallahu alayhe wasallam ne apne ghar walon ko ek waqia sunaya.

Ghar ki ek aurat ne kaha:
"Yeh kahani to Khuraafah ki kahaniyon jaisi hai."
(Arab log ajeeb o ghareeb kahaniyon ko "Khuraafah" kehte thay.)

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Kya tum janti ho Khuraafah ki asal kahani kya hai?

Khuraafah Banu Udhrah qabeelay ka ek aadmi tha. Jinn usay utha kar le gaye aur kuch arsa apne paas rakha. Phir use logon ke paas wapas chhor diya. Woh apne wahan ke ajeeb o ghareeb waqiaat logon ko sunata tha, jin par log hairan ho jate thay.

Us ke baad se har ajeeb kahani ko 'Khuraafah' kaha jane laga."

Hadith number 249:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Gyarah (11) auratein ek jagah baithin aur unhon ne ahad kiya ke apne apne shoharon ke bare me koi baat chhupayengi nahi.

Phir har ek ne apne shohar ka zikr kiya:

Pehli ne kaha:
"Mera shohar patle oont ke gosht jaisa hai jo pahaar ki choti par ho — na aasaan hai ke hasil ho aur na hi qeemti."

Doosri ne kaha:
"Main apne shohar ki baat poori nahi karungi, kyun ke agar main us ka zikr shuru karun to us ke zahiri aur batini dono aib bayan karne parh jayenge."

Teesri ne kaha:
"Mera shohar bohat lamba aur sakht mizaj hai. Agar main bolun to talaq de de, aur agar khamosh rahun to latki rahun."

Chauthi ne kaha:
"Mera shohar Tihamah ki raat ki tarah hai — na zyada garam, na zyada thandi, na darr aur na hi koi nagawari."

Paanchvi ne kaha:
"Ghar me aaye to cheetay ki tarah pur-sukoon, aur bahar jaye to sher ki tarah bahadur. Aur ghar ki chhoti baaton ka hisaab nahi leta."

Chhatti ne kaha:
"Mera shohar jab khata hai to sab kuch mila kar khoob khata hai, jab peeta

hai to poora bartan khaali kar deta hai. Sone lage to apne aap me lipat jata hai aur meri pareshani ka ehsaas nahi karta."

Saatvi ne kaha:
"Mera shohar nakaara aur bad-mizaj hai, har bemari us me hai. Ya to sar phor de ya chot pohancha de — ya dono."

Aathvi ne kaha:
"Mera shohar khargosh ki narmi jaisa aur zafran ki khushbu jaisa hai."

Nauvi ne kaha:
"Mera shohar buland rutbe wala, lamba qadd, mehmaan-nawaz aur mehfil ke qareeb rehne wala hai."

Dasvi ne kaha:
"Mera shohar Malik hai — aur tum kya jano Malik kya hai! Us ke paas bohat oont hain jo mehmaan-nawazi ke liye tayyar rehte hain. Jab rubab ki awaaz sunte hain to samajh jate hain ke zabah hone wale hain."

Gyarahvi (Umm Zar') ne kaha:
"Mera shohar Abu Zar' hai — aur tum kya jano Abu Zar' kya hai! Us ne mujhe zevar pehna kar mere kaan bhar diye, mujhe faragh aur khushi di. Main tangdasti me thi, us ne mujhe aish o rahat me la khara kiya. Main us ke ghar me bolun to koi malamat nahi karta, so jaun to subah tak aaraam se soti hun, aur pani piun to sair ho kar piun."

Phir us ne Abu Zar' ki maa, beta, beti aur kaneez ka bhi zikr kiya — sab ki tareef ki.

Phir kaha:

"Ek din Abu Zar' gaya aur ek aurat ko dekha jis ke do bachche us ki kamar ke gird khel rahe thay. Us ne mujhe talaq de di aur us se nikah kar liya. Phir main ne ek aur sharif aur sakhi mard se nikah kar liya jis ne mujhe sab kuch diya — lekin agar main us ka sab kuch jama kar lun to bhi Abu Zar' ke chhote se bartan ke barabar nahi."

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Is ke baad Rasulullah Sallallahu alayhe wasallam ne mujh se farmaya:

"Main tumhare liye waisa hi hun jaise Abu Zar' Umm Zar' ke liye tha."

(Ya'ni muhabbat, shafqat aur husn-e-mu'ashrat me.)

Chapter 39 - Rasoolullah ﷺ ka Sona

Hadith 250:

Hazrat Baraa Radiallahu ta'ala anhu riwayat karte hain:

Jab Rasulullah Sallallahu alayhe wasallam aaraam ke liye lete, to apna daaya(right) haath daaye rukhsaar(gaal mubarak) ke neeche rakhte aur yeh dua parhte:

"Rabbi qini adhaabaka yauma tubathu ibaadaka"

Tarjuma:
"Ya Allah! Mujhe us din apne azaab se mehfooz rakhna jab Tu apne bandon ko uthayega (Qiyamat ke din)."

(Note: Ye Rasulullah sallallahu alayhe wasallam ki aajizi aur inkesaari thi ke aap azaab se mehfooz hone ki dua' karte the, warna aap Sallallahu alayhe wasallam to wo mukhtar hai jinki wajah se Allah beshumaar gunahgaar'o ki shafa'at karega).

Hadith number 251:

Hazrat Abu Ubaidah ne Hazrat Abdullah bin Mas'ud Radiallahu ta'ala anhu se isi mazmoon ki milti julti hadith riwayat ki hai.

Is riwayat me (Yum Tabi Ba'th Ibadak) (us din jab Tu apne bandon ko uthayega) ke bajaye yeh alfaaz hain:

"(Yum Tajma'u Ibadak) "

Ya'ni:

"Us din jab Tu apne bandon ko jama karega."

Hadith number 252:

Hazrat Hudhayfah Radiallahu ta'ala anhu riwayat karte hain:

Jab Rasulullah Sallallahu alayhe wasallam bistar par lete, to yeh dua parhte:

"Allahumma biismika amutu wa ahyaa"

Tarjuma:

"Ya Allah! Tere naam ke saath main marta hun aur zinda hota hun."

Aur jab Aap Sallallahu alayhe wasallam neend se bedar hote to yeh dua parhte:

"Alhamdulillaahil ladhi ahyaanaa bada aa amaatana wailayhin nushur"

Al Shama’il Al Muhammadiya
Tarjuma:

“Tamam tareef Allah ke liye hai jis ne humein maut (neend) ke baad zinda kiya, aur Usi ki taraf dobara uth kar jana hai.”

Hadith number 253:

Hazrat Ayesha Radiallahu ta’ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam har raat jab bistar par sone ke liye let te the, to apne dono haath (dua ki tarah) jor kar un par halki si phoonk marte, phir yeh suratein parhte:

Surah Ikhlaas

Surah Falaq

Surah Naas

Phir apne jism mubarak par jahan tak haath pohanch sakta, wahan tak pherte.

Aap Sallallahu alayhe wasallam pehle sar mubarak par, phir chehre par, phir jism ke aglay hisse par haath pherte.

Yeh amal teen martaba farmate.

Hadith number 254:

Hazrat Ibn Abbas Radiallahu ta’ala anhu riwayat karte hain:

Ek martaba Rasulullah Sallallahu alayhe wasallam aaraam farma rahe thay aur neend mubarak ki halat me Aap ki saans ki (halki) aawaz aane lagi. Yeh Rasulullah Sallallahu alayhe wasallam ki aadat mubarak thi ke jab Aap aaraam farmate to neend me is tarah ki aawaz aati thi.

Hazrat Bilaal Radiallahu ta'ala anhu ne namaz ke liye bulawa diya (ya'ni azaan ya iqamat kahi).

Rasulullah Sallallahu alayhe wasallam bedar hue aur (dobara) wuzu kiye baghair namaz ada farmayi.

(Note: Ambiya Alaihimus Salam ki aankhen soti hain magar dil be-daar (jagta) rehta hai, is liye neend se un ka wuzu nahi toot'ta tha).

Is hadith me ek tafseeli waqia bhi zikr hai.

Hadith number 255:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain:

Jab Rasulullah Sallallahu alayhe wasallam bistar par tashreef le jate, to yeh dua parhte:

Alhamdulillaahil ladhi at'amanaa wasa'qaanaa wakafaanaa waaawaanaa fakam mimmal laa kaafiya lahu walaa muwiya

Tarjuma:

"Tamam tareef Allah ke liye hai jis ne humein khilaya, pilaya, hamari zaroorat poori ki aur humein panah di. Kitne hi log aise hain jin ka na koi kafil hai aur na panah dene wala."

Hadith number 256:

Hazrat Abu Qataadah Radiallahu ta'ala anhu riwayat karte hain:

Safar ke dauran agar Rasulullah Sallallahu alayhe wasallam raat ke aakhri hisse me kahin qiyam farmate (aur thodi dair aaraam ka iradah hota), to Aap Sallallahu alayhe wasallam apni daaye janib(Right side) par let te thay.

Aur agar subah se pehle tak wahin thehrna hota, to Aap Sallallahu alayhe wasallam apna daaya bazu utha kar us par sar rakh kar aaraam farmate thay.

Hadith number 257:

Hazrat Mughirah bin Shu'bah Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam nafl namaz itni lambi ada farmate ke Aap Sallallahu alayhe wasallam ke paon mubarak soojh jate.

Sahaba Radiallahu ta'ala anhum ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, Aap itni mehnat kyun farmate hain, jab ke Allah Ta'ala aap se raazi hai?"

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Kya main shukar guzar banda na banun?"

Hadith number 258:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam itni zyada nawafil namaz ada farmate ke Aap Sallallahu alayhe wasallam ke paon mubarak soojh jate.

Kisi ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, Aap itni mehnat kyun farmate hai?

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Kya main shukar guzar banda na banun?"

Hadith number 259:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu se bhi riwayat hai ke Rasulullah Sallallahu alayhe wasallam itni lambi namaz ada farmate ke Aap Sallallahu alayhe wasallam ke paon mubarak soojh jate.

Arz kiya gaya:

"Ya Rasulallah Sallallahu alayhe wasallam, Aap itni lambi namaz kyun ada farmate hain?

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Kya main shukar guzar banda na banun?"

Hadith number 260:

Hazrat Aswad bin Yazeed Radiallahu ta'ala anhu farmate hain:

Main ne Hazrat Ayesha Radiallahu ta'ala anha se poocha ke Rasulullah Sallallahu alayhe wasallam ki raat ki namaz ka tareeqa kya tha?

Unhon ne farmaya:

Rasulullah Sallallahu alayhe wasallam Isha ke baad raat ka pehla hissa sote thay. Phir bedar hote aur Sehri (suhur) ke waqt tak Tahajjud ki namaz ada farmate rehte. Is ke baad Witr ki namaz ada farmate, phir apne bistar par tashreef le jate. Agar Aap Sallallahu alayhe wasallam ko apni biwi ki taraf raghbat hoti to un ke paas tashreef le jate. Jab Azaan ki aawaz sunte to uth jate. Agar janabat ki halat hoti to ghusl farmate, warna wuzu kar ke namaz ke liye tashreef le jate.

Hadith number 261:

Hazrat Ibn Abbas Radiallahu ta'ala anhu farmate hain:

Bachpan me ek martaba main apni khalah Hazrat Maymunah Radiallahu ta'ala anha ke ghar raat ko soya.

Hazrat Maymunah Radiallahu ta'ala anha takiye (ya bistar) ki chorai par soyi aur Rasulullah Sallallahu alayhe wasallam us ki lambai par tashreef rakh kar soye. Main us ke doosre hissa par let gaya.

Rasulullah Sallallahu alayhe wasallam ne apni zojah se kuch guftagu farmayi, phir raat ke aadhe hissa tak (ya us se thoda pehle tak) aaraam farmaya. Phir Aap Sallallahu alayhe wasallam bedar hue aur apne chehre mubarak se neend ke asraat ko haath se saaf karne lage. Us ke baad Surah Aal-e-Imran ki aakhri das (10) aayaat tilawat farmayi:

(Ulama farmate hain ke neend se uth kar Qur'an ki kuch aayat tilawat karna mustahab hai.)

Phir Aap Sallallahu alayhe wasallam uth kar latki hui mashk (chamray ke pani ke bartan) ke paas gaye, us se pani liya aur wuzu farmaya. Phir namaz shuru ki.

Hazrat Ibn Abbas Radiallahu ta'ala anhu farmate hain:

Main bhi uth kar wuzu kar ke Aap Sallallahu alayhe wasallam ke baaye taraf khara ho gaya. Rasulullah Sallallahu alayhe wasallam ne apna daaya haath mere sar par rakha, mera kaan pakar kar halka sa modha (ya ghuma diya) aur mujhe apni daaye janib kar diya, taa ke main sunnat ke mutabiq Imam ke daaye taraf khara ho jaun.

Aap Sallallahu alayhe wasallam ne do rak'at padhi, phir do, phir do — is tarah chhe martaba do do rak'at padhi (kul barah rak'at). Us ke baad Witr ada farmaye aur phir thodi dair aaraam farmaya.

Jab Muazzin (Hazrat Bilal Radiallahu ta'ala anhu) aaye, to Aap Sallallahu alayhe wasallam uth kar do mukhtasar rak'at padhi aur phir Fajr ki namaz ke liye tashreef le gaye.

Hadith number 262:

Hazrat Ibn Abbas Radiallahu ta'ala anhu farmate hain:

Al Shama'il Al Muhammadiya

Rasulullah Sallallahu alayhe wasallam kabhi kabhi Tahajjud ki 13 rak'at ada farmate thay (jin me Witr bhi shamil hoti thi).

Hadith number 263:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Jab kabhi Rasulullah Sallallahu alayhe wasallam kisi wajah se raat ko Tahajjud ada na kar pate, to Aap Sallallahu alayhe wasallam din me (chashth ke waqt, ya'ni dopehar se pehle) barah (12) rak'at ada farmate thay.

Hadith number 264:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Jab tum me se koi raat ko (Tahajjud ke liye) uthay, to ibtida me do mukhtasar rak'at ada kare."

Hadith number 265:

Hazrat Zayd bin Khaalid Al-Juhani Radiallahu ta'ala anhu farmate hain:

Main ne iradah kiya ke aaj main ghour se dekhun ke Rasulullah Sallallahu alayhe wasallam raat ki namaz kaise ada farmate hain. Is liye main Aap Sallallahu alayhe wasallam ke ghar (ya khaime) ke darwaze ke paas let gaya taa ke nazdeek se dekh sakun.

Rasulullah Sallallahu alayhe wasallam ne sab se pehle do mukhtasar rak'at ada farmayi.

Us ke baad bohat lambi rak'at padhi — itni lambi ke (raawi ne teen martaba "lambi" kaha) ya'ni qiyam, ruku aur sajde me lambi dair tak thehre.

Phir do rak'at padhi jo pehli se thodi kam lambi thin.
Phir do aur, jo us se kam thin.
Phir do aur, jo us se bhi kam thin.
Phir do aur, jo us se bhi kam thin.

Phir Witr ada farmayi.

Is tarah kul terah (13) rak'at ada farmayi.

Hadith number 266:

Hazrat Abi Salamah bin Abdur Rahman Radiallahu ta'ala anhu farmate hain:

Main ne Hazrat Ayesha Radiallahu ta'ala anha se poocha:

"Ramazan me Rasulullah Sallallahu alayhe wasallam ki raat ki namaz kaisi hoti thi? (Kitni rak'at ada farmate thay?)"

Unhon ne jawab diya:

Al Shama'il Al Muhammadiya

"Rasulullah Sallallahu alayhe wasallam Ramazan ho ya Ramazan ke ilawa, 11 rak'at se zyada ada nahi farmate thay. (8 rak'at Tahajjud aur 3 rak'at Witr)."

Phir farmaya:

"Aap Sallallahu alayhe wasallam chaar rak'at padte — un ki lambai aur husn (khushu' o khuzu') ke bare me mat poochho(Ya'ani is andaaz me Huzur sallallahu alayhe wasallam namaz padhte ke baat hi na pucho). Phir chaar rak'at isi tarah padte — un ki lambai aur khubsurti ke bare me mat poochho. Us ke baad teen rak'at Witr ada farmate."

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Main ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, kya Aap Witr se pehle so jate hain?"

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Ae Ayesha, meri aankhen soti hain, lekin mera dil jagta rehta hai."

(Yeh Ambiya Alayhimussalam ki khaas sifat hai ke un ka dil hamesha bedar rehta hai.)

Point to be noted: Is hadith ka sahara lekar Ghair Muqallid Wahabi kehte hai dekho Rasulullah sallallahu alayhe wasallam ne sirf 8 rakat hi Taraweeh padhi, halaan' ke Sayyida Aayesha Sidiqua salamullah alayha to farma rahi hai ke Huzur sallallahu alayhe wasallam to Ramzan ke alaawa bhi

11 rakat se zyada nahi padhte the, ya'ani kya Ramzan ke alaawa bhi Huzur sallallahu alayhe wasallam 8 rakat Taraweeh padhte the?

Iska asal jawab ye hai:

Hadith number 267:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam raat me 11 rak'at ada farmate thay, jin me se teen rak'at Witr hoti thi.

Jab Witr mukammal kar lete to daaye janib par let kar aaraam farmate.

Hadith number 268:

Imam Tirmizi alayhirrehma farmate hain:

Ibn Abi Umar ne humein isi mazmoon ke saath yeh hadith riwayat ki. Aur isay Imam Malik ne Imam Ibn Shihab se riwayat kiya hai.

Isi tarah Qutaybah ne bhi humein bataya ke Imam Malik ne Ibn Shihab se isi tarah riwayat ki hai.

Hadith number 269:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam raat ki namaz me 9 rak'at ada farmate thay.

Hadith number 270:

Hazrat Hudhayfah bin Al-Yamaan Radiallahu ta'ala anhu farmate hain:

Ek raat main ne Rasulullah Sallallahu alayhe wasallam ke saath namaz ada ki. (Baaz riwayaat me hai ke yeh Ramazan ki raat thi — mumkin hai ke yeh Tahajjud ya Taraweeh ho.)

Rasulullah Sallallahu alayhe wasallam ne namaz shuru karte waqt yeh kaha:

"Allahu Akbar, dhul malakuti wal jabaruti wal kibriyaai wal azamati"

Tarjuma:
"Allah sab se bada hai — jo Malakoot, Jabroot, Kibriya aur Azmat ka Maalik hai."

Phir Surah Fatiha ke baad Surah Baqarah ki tilawat farmayi aur ruku me gaye. Ruku itna lamba tha ke qiyam ke barabar lagta tha.

Ruku me Aap Sallallahu alayhe wasallam baar baar yeh parhte:

"Subhaana rabbiyal azimi Subhaana rabbiyal azimi"

Tarjuma:
"Paak hai mera Rab, jo bohat Azmat wala hai."

Phir ruku se sar utha kar kharay hue. Yeh qawmah bhi ruku ki tarah lambi thi. Is me Aap Sallallahu alayhe wasallam parhte:

Al Shama'il Al Muhammadiya
"Li rabbiyal hamdu Li rabbiyal hamdu"

Tarjuma:
"Mere Rab ke liye hi tamam tareef hai."

Phir sajdah farmaya. Sajdah bhi qawmah ke barabar lamba tha. Sajde me Aap Sallallahu alayhe wasallam parhte:

Subhaana rabbiyal aalaa Subhaana rabbiyal aalaa"

Tarjuma:
"Paak hai mera Rab, jo sab se buland hai."

Phir sajde se uth kar baith gaye, aur yeh baithna bhi sajde ke barabar lamba tha. Is me Aap Sallallahu alayhe wasallam parhte:

"Rabbighfir lee Rabbigfir lee"

Tarjuma:
"Ae mere Rab! Mujhe bakhsh de."

Is namaz me Rasulullah Sallallahu alayhe wasallam ne Surah Baqarah, Surah Aal-e-Imran, Surah Nisa aur phir Surah Maaidah ya Surah Anaam ki tilawat farmayi. (Raawi ko aakhri surah ke bare me shakk hai.)

Yeh namaz nihayat lambi, khushu' o khuzu' wali aur gehri ibadat se bhari hui thi.

Al Shama'il Al Muhammadiya
Hadith number 271:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Ek martaba raat ko (namaz ke waqt) Rasulullah Sallallahu alayhe wasallam ne ek hi aayat ko baar baar takrar farmaya.

(Aayat ki tafseel aur konsi aayat thi, is ke baare me riwayaton me zikr nahi.)

Hadith number 272:

Hazrat Abdullah bin Mas'ood Radiallahu ta'ala anhu farmate hain:

Ek martaba main ne raat ko Rasulullah Sallallahu alayhe wasallam ke saath namaz ada ki. Rasulullah Sallallahu alayhe wasallam itni der tak qiyam me kharay rahe ke mere dil me khayal aaya ke main koi "galat kaam" na kar dun.

Kisi ne poocha:
"Aap ne kaunsa kaam karne ka iradah kiya tha?"

Unhon ne farmaya:
"Yeh ke main baith jaun jabke Sarkar Sallallahu alayhe wasallam abhi bhi Qiyaam me hai"

Hadith number 273:

Imam Abu 'Isa Tirmizi Alayhirrehma farmate hain:

Sufyan bin Waki' ne unhein yeh hadith riwayat ki, Jarir se, aur unhon ne A'mash se — jo upar wali hadith ke mushabeh (milti julti) hai.

Hadith number 274:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ne buzurgi ki umar me namaz baith kar ada farmayi (kyun ke tilawat lambi hoti thi).

Jab taqreeban tis (30) ya chalis (40) aayaat reh gayin, to Aap Sallallahu alayhe wasallam khare ho gaye aur padh kar mukammal farmayi. Phir ruku aur sajdah kiya.

Doosri rak'at me bhi aisa hi farmaya.

Hadith number 275:

Hazrat Abdullah bin Shaqeeq Radiallahu ta'ala anhu farmate hain:

Main ne Hazrat Ayesha Radiallahu ta'ala anha se nawaafil namazon ke bare me poocha.

Unhon ne farmaya:

Rasulullah Sallallahu alayhe wasallam raat ke lambe hisse me kabhi kharay ho kar nawaafil ada farmate thay, aur kabhi baith kar bhi nawaafil ada farmate thay.

Aap Sallallahu alayhe wasallam ka tareeqa yeh tha ke agar kharay ho kar tilawat farmate, to ruku aur sajdah bhi kharay ho kar (ya'ni qiyam ke baad mamool ke mutabiq) ada farmate.

Aur agar baith kar tilawat farmate, to ruku aur sajdah bhi baith kar hi ada farmate.

Hadith number 276:

Ummul Momineen Hazrat Hafsah Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ne baith kar namaz ada farmayi. Aap Sallallahu alayhe wasallam ne us me surah ki tilawat farmayi, aur itne tarteel (saaf, wazeh aur thehrav ke saath) se parhi ke woh surah apne aam lambi nazar aati.

Hadith number 277:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ne apne wisal se pehle (aakhri daur me) zyada tar nafl namaz baith kar ada farmayi.

Hadith number 278:

Hazrat Ibn Umar Radiallahu ta'ala anhu riwayat karte hain:

Main ne Rasulullah Sallallahu alayhe wasallam ke saath Zuhr se pehle do rak'at aur Zuhr ke baad do rak'at ada ki. Aur Maghrib ke baad do rak'at Rasulullah Sallallahu alayhe wasallam ke ghar me ada ki. Aur Isha ke baad bhi do rak'at Aap Sallallahu alayhe wasallam ke ghar me ada ki.

Hadith number 279:

Hazrat Ibn Umar Radiallahu ta'ala anhu farmate hain:

Meri beti Hazrat Hafsah(Huzur sallallahu alayhe wasallam ki ek azwaj: biwi) Radiallahu ta'ala anha ne mujhe bataya ke jab Fajr ka waqt shuru ho jata (Subh Sadiq ho jati) aur muazzin azaan deta, to Rasulullah Sallallahu alayhe wasallam do mukhtasar rak'at ada farmate thay.

Hadith number 280:

Hazrat Ibn Umar Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam se aath (8) rak'at yaad ki hain:

Do rak'at Zuhr se pehle,
Do rak'at Zuhr ke baad,
Do rak'at Maghrib ke baad,
Aur do rak'at Isha ke baad.

Hadith number 281:

Hazrat Ibn Umar Radiallahu ta'ala anhu farmate hain:

Subah ki do rak'at (Fajr ki sunnat) ke bare me mujhe meri beti Hazrat Hafsah Radiallahu ta'ala anha ne bataya, kyun ke main ne unhein Rasulullah Sallallahu alayhe wasallam se khud nahi dekha tha.

Hadith number 282:

Hazrat Abdullah bin Shaqeeq Radiallahu ta'ala anhu farmate hain:

Main ne Hazrat Ayesha Radiallahu ta'ala anha se Rasulullah Sallallahu alayhe wasallam ki nafl namazon ke bare me poocha.

Unhon ne farmaya:

Rasulullah Sallallahu alayhe wasallam do rak'at Zuhr se pehle aur do Zuhr ke baad ada farmate thay.

Do rak'at Maghrib ke baad aur do Isha ke baad.

Aur do rak'at Fajr se pehle (ya'ni Sunnat-e-Fajr).

Hadith number 283:

Hazrat Aasim bin Damrah Radiallahu ta'ala anhu farmate hain:

Hum ne Hazrat Ali Radiallahu ta'ala anhu se poocha ke Rasulullah Sallallahu alayhe wasallam din me kaun kaun si nafl namazen ada farmate thay?

Hazrat Ali Radiallahu ta'ala anhu ne farmaya:

"Tum log unhein us tarah ada karne ki taqat nahi rakhte."
(Ya'ni jis ahmiyat, pabandi, khushu' aur lagan ke saath Rasulullah Sallallahu alayhe wasallam ada farmate thay, us ka haqq ada karna aasaan nahi.)

Hum ne arz kiya:

"Hum me se jo taqat rakhega, woh ada karega. Aur jo na kar sake, kam az kam jaan to le taa ke koshish kare."

Is par Hazrat Ali Radiallahu ta'ala anhu ne farmaya:

Subah jab suraj itna buland ho jaye jitna Asr ke waqt hota hai (ya'ni thodi dair baad), to Rasulullah Sallallahu alayhe wasallam do rak'at ada farmate thay (Salat-ul-Ishraq).

Aur jab suraj aur buland ho kar us maqam tak pohanch jaye jahan Zuhr ke waqt maghrib ki tarah hota hai, to Aap Sallallahu alayhe wasallam chaar rak'at ada farmate thay (Salat-ud-Duha / Chasht).

Phir Zuhr se pehle chaar rak'at aur Zuhr ke baad do rak'at ada farmate (yeh sunnat-e-muakkadah hain).

Aur Asr se pehle chaar rak'at ada farmate thay. In chaar rak'aton ke darmiyan baith kar Aap Sallallahu alayhe wasallam muqarrab farishton, Ambiya Alayhimussalam aur mo'mineen par salam bhejte thay.

Chapter 41 - Namaz-e-Chasht (Zuha)

Hadith number 284:

Hazrat Muaadhah Radiallahu ta'ala anha farmati hain:

Main ne Hazrat Ayesha Radiallahu ta'ala anha se poocha:

"Kya Rasulullah Sallallahu alayhe wasallam Salat-ud-Duha (Chasht ki namaz) ada farmate thay?"

Unhon ne jawab diya:

"Ji haan, Aap Sallallahu alayhe wasallam kam az kam chaar rak'at ada farmate thay, aur phir Allah Ta'ala jitni chahta izafah bhi farmate."

Hadith number 285:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne kabhi Salat-ud-Duha (Chasht) ki chhe (6) rak'at bhi ada farmayi.

Hadith number 286:

Hazrat Abdur Rahman bin Abi Layla Alayhirrehma(Taabi'ee) farmate hain:

Mujhe Umm-e-Haani Radiallahu ta'ala anha ke siwa kisi ne yeh nahi bataya ke unhon ne Rasulullah Sallallahu alayhe wasallam ko Chasht ki namaz ada karte dekha ho.

Umm-e-Haani Radiallahu ta'ala anha farmati hain:

Fath-e-Makkah ke din Rasulullah Sallallahu alayhe wasallam mere ghar tashreef laye. Aap ne ghusl farmaya, phir aath (8) rak'at ada farmayi. Main ne Aap Sallallahu alayhe wasallam ko is se chhoti namaz padhte kabhi nahi dekha, magar har ruku aur sajdah poori tarah ada farmaya.

Hadith number 287:

Hazrat Abdullah bin Shaqeeq Radiallahu ta'ala anhu farmate hain:

Main ne Hazrat Ayesha Radiallahu ta'ala anha se poocha: "Kya Rasulullah Sallallahu alayhe wasallam Chasht ki namaz ada farmate thay?"

Unhon ne farmaya:

"Ba-qaida(rozana) nahi, lekin jab safar se wapas aate to ada farmate."

Hadith number 288:

Hazrat Abu Saeed Al-Khudri Radiallahu ta'ala anhu farmate hain:

Kabhi Rasulullah Sallallahu alayhe wasallam Chasht ki namaz itni pabandi se ada farmate ke hum samajhte ke ab isay kabhi nahi chhorenge. Aur kabhi isay chhor dete ke(ta'aki Farz na ho jaaye) hum samajhte ke ab bilkul nahi padhenge.

Hadith number 289:

Hazrat Abu Ayyub Ansari Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam zawaal (suraj dhalne) ke baad aur Zuhr se pehle chaar (4) rak'at hamesha ada farmate thay.

Main ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, Aap in chaar rak'aton ka bohat ehtimam karte hain?"

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Zawaal se Zuhr tak aasman ke darwaze khol diye jate hain. Main pasand karta hun ke is waqt mera koi nek amal aasman ki taraf uthaya jaye."

Main ne poocha:

"Kya har rak'at me tilawat hoti hai?"

Farmaya:

"Ji haan."

Main ne poocha:

"Kya do do rak'at par salam phairte hain?"

Farmaya:

"Nahi, salam chaar rak'at ke baad phairte hain."

Hadith number 290:

Isi mazmoon ki hadith Hazrat Abu Ayyub Radiallahu ta'ala anhu se Al-Qurtha ne bhi riwayat ki hai.

Hadith number 291:

Hazrat Abdullah bin Saaib Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam zawaal ke baad aur Zuhr se pehle chaar rak'at ada farmate aur farmate:

"Is waqt aasman ke darwaze khol diye jate hain. Main chahta hun ke mera koi nek amal is waqt upar uthaya jaye."

Hadith number 292:

Hazrat Ali Radiallahu ta'ala anhu bhi Zuhr se pehle chaar rak'at ada karte aur farmate:

"Rasulullah Sallallahu alayhe wasallam bhi zawaal ke baad yeh chaar rak'at ada farmate thay aur un me lambi aayaat ki tilawat farmate."

Chapter 42 - Rasoolullah ﷺ ka Ghar me Nawafil Parhna

Hadith number 293:

Hazrat Abdullah bin Sa'd Radiallahu ta'ala anhu farmate hain:

Main ne Rasulullah Sallallahu alayhe wasallam se poocha:

“Kya nafl namaz ghar me ada karna zyada fazilat rakhta hai ya masjid me?”

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

“Kya tum dekhte nahi ke mera ghar masjid ke bilkul qareeb hai? (Yaani mere liye masjid me aana mushkil nahi.) Phir bhi main farz namazon ke siwa baqi namazen apne ghar me ada karna zyada pasand karta hun.”

Chapter 43 - Rasoolullah ﷺ ke Roze

Hadith number 294:

Hazrat Abdullah bin Shaqeeq Radiallahu ta'ala anhu farmate hain:

Main ne Hazrat Ayesha Radiallahu ta'ala anha se Rasulullah Sallallahu alayhe wasallam ke nafl rozon ke bare me poocha.

Unhon ne farmaya:

Kabhi Rasulullah Sallallahu alayhe wasallam lagataar roza rakhte thay, yahan tak ke hum kehte ke Aap is mahine me lagataar roza rakhenge. Aur kabhi itne din roza na rakhte ke hum samajhte ke is mahine me roza nahi rakhenge. Aur Rasulullah Sallallahu alayhe wasallam ne Madinah tashreef lane ke baad Ramazan ke siwa kisi poore mahine ke tamam roze kabhi nahi rakhe.

(Yaani kisi mahine ko poora baghair roza ke guzar dena bhi Aap ka tareeqa nahi tha, aur Ramazan ke siwa kisi mahine ke tamam roze bhi nahi rakhe.)

Hadith number 295:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Kisi ne Rasulullah Sallallahu alayhe wasallam ke rozon ke bare me poocha.

Jawab diya gaya:

Rasulullah Sallallahu alayhe wasallam ka tareeqa yeh tha ke mukhtalif auqaat me roza rakhte thay. Kabhi kisi mahine me itne din roza rakhte ke lagta tha ke ab lagataar rakhte rahenge. Aur kabhi itne din roza na rakhte ke hum samajhte ke ab roza nahi rakhenge.

Aur Aap Sallallahu alayhe wasallam ka yeh bhi tareeqa tha ke agar koi chahata ke raat ko Aap ko namaz padhte hue dekhe to dekh sakta tha, aur agar koi chahata ke Aap ko raat ko sote hue dekhe to woh bhi mumkin tha.

Hadith number 296:

Hazrat Ibn Abbas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam kabhi kisi mahine ka zyada hissa roza rakhte thay, yahan tak ke hum samajhte ke shayad poora mahina roza rakhenge. Aur kabhi kisi mahine me roza na rakhte, to hum samajhte ke ab roza nahi rakhenge.

Lekin Ramazan ke siwa Rasulullah Sallallahu alayhe wasallam ne kisi poore mahine ke tamam roze nahi rakhe.

Hadith number 297:

Ummul Mo'mineen Hazrat Umme Salamah Radiallahu ta'ala anha farmati hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko do lagataar mahine poore roze rakhte hue nahi dekha, siwaye Sha'ban aur Ramazan ke.

Hadith number 298:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Main ne Rasulullah Sallallahu alayhe wasallam ko Ramazan ke ilawa kisi aur mahine me Sha'ban se zyada roze rakhte hue nahi dekha.

Aap Sallallahu alayhe wasallam Sha'ban ke zyada din roze rakhte thay, balke qareeb tha ke poora mahina roza rakh lete.

Hadith number 299:

Hazrat Abdullah bin Mas'ood Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam har mahine ke shuru me teen din roze rakhte thay. Aur Jumu'ah (Friday) ke din ko bohat kam chhorte thay (ya'ni kabhi kabhar hi Jumu'ah ko baghair roza ke guzarte).

Hadith number 300:

Yazid al-Rishk farmate hain:

Main ne Mu'adh se suna ke woh kehti thin:

"Main ne Ummul Momineen Hazrat Ayesha Siddiqah Radiallahu ta'ala anha se poocha:

'Kya Rasulullah Sallallahu alayhe wasallam har mahine me teen din roza rakhte thay?'

Unhon ne farmaya: 'Ji haan!'

Main ne poocha: 'Konsi tarikh ko roza rakhte thay?'

Farmaya: 'Rasulullah Sallallahu alayhe wasallam ko kisi khaas din ki fikr nahi hoti thi, balki jo din bhi ho, roza rakh lete.'"

Imam Tirmizi Alayhirrehma farmate hain:

"Yazid al-Rishk ka matlab Yazid Dhabi hai. Aur yahi riwayat Shu'bah, Abdul Warith bin Saeed, Hammad bin Zayd, Ismail bin Ibrahim aur kaafi

doosre Imamon ne Unwan al-Qasim aur Yazid al-Qassam se bhi riwayat ki hai.

Basra walon ke lug'hat me 'hasad' (jealousy) se murad woh hai jo zyada taqseem karta ho."

Hadith number 301:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam Peer (Monday) aur Jumerat (Thursday) ke rozon ka khaas ehtimam farmate thay.

Hadith number 302:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ne Ramazan ke siwa kisi aur mahine me Sha'ban se zyada roze nahi rakhe.

Hadith number 303:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"A'maal (bandon ke kaam) Peer(Monday) aur Jumeraat ke din Allah Ta'ala ke huzoor pesh kiye jate hain. Main pasand karta hun ke jab mere a'maal pesh kiye jayein to main roze ki halat me hun."

Hadith number 304:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam har mahine teen din roze rakhte thay. Kabhi kisi mahine me Aap Sallallahu alayhe wasallam Saturday, Sunday aur Monday ko roza rakhte thay. Aur kabhi Tuesday, Wednesday aur Thursday ko roza rakhte thay.

Hadith number 305:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Zamana-e-Jahiliyyah me Quraysh Aashura ka roza rakhte thay. Rasulullah Sallallahu alayhe wasallam bhi (Hijrat se pehle) yeh roza rakhte thay. Jab Aap Sallallahu alayhe wasallam Madinah Munawwarah tashreef laye, to khud bhi Aashura ka roza rakha aur ummat ko bhi is ka hukm diya.

Phir jab Ramazan ke rozon ka hukm nazil hua aur woh farz kar diye gaye, to Aashura ka roza nafl reh gaya. Ab jo chahe Aashura ka roza rakhe aur jo chahe na rakhe.

Hadith number 306:

Hazrat Alqamah Radiallahu ta'ala anhu riwayat karte hain:

Main ne Hazrat Ayesha Radiallahu ta'ala anha se poocha:

"Kya Rasulullah Sallallahu alayhe wasallam ne ibadat ke liye koi khaas din muqarrar kar rakha tha?"

Unhon ne farmaya:

"Rasulullah Sallallahu alayhe wasallam ka amal musalsal (lagataar) tha. Aur tum mein se kaun us quwwat ka malik hai jo Rasulullah Sallallahu alayhe wasallam ke paas thi?"

Hadith number 307:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Ek martaba Rasulullah Sallallahu alayhe wasallam ghar tashreef laye. Us waqt ek aurat mere paas baithi thi.

Rasulullah Sallallahu alayhe wasallam ne poocha:
"Yeh kaun hai?"

Main ne arz kiya:
"Yeh falan aurat hai, jo raat bhar nahi soti (ya'ni ibadat me mashghool rehti hai)."

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Insaan ko utni hi nafl ibadat karni chahiye jitni woh bardasht kar sake.

Allah Ta'ala sawab dene se nahi thakta, lekin tum (zyada bojh utha kar) amal karne se thak jate ho."

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ko sab se zyada pasand woh amal tha jo lagataar aur pabandi se kiya jaye.

Hadith number 308:

Hazrat Abu Salih Radiallahu ta'ala anhu farmate hain:

Main ne Hazrat Ayesha Radiallahu ta'ala anha ur Hazrat Umme Salamah Radiallahu ta'ala anha se poocha:

"Rasulullah Sallallahu alayhe wasallam ke nazdeek sab se zyada mehboob amal kaun sa tha?"

Dono ne jawab diya:

"Woh amal jo lagataar kiya jaye, chahe thoda hi kyun na ho."

Al Shama'il Al Muhammadiya
Hadith number 309:

Hazrat Awf bin Malik Radiallahu ta'ala anhu farmate hain:

Main ne ek raat Rasulullah Sallallahu alayhe wasallam ke saath guzari. Rasulullah Sallallahu alayhe wasallam ne sab se pehle miswaak kiya, phir wuzu farmaya aur namaz ke liye kharay ho gaye. Main bhi Aap Sallallahu alayhe wasallam ke saath khara ho gaya. Aap Sallallahu alayhe wasallam ne Surah Baqarah ki tilawat shuru farmayi. Jab bhi rehmat wali aayat aati to thehr kar Allah se us ki rehmat maangte. Aur jab azaab wali aayat aati to ruk kar Allah se azaab se panah maangte.

Phir ruku me gaye, aur ruku itna lamba tha jitna qiyam lamba tha. Ruku me yeh dua parhte:

"Subhaana dhil jabaruti walmalakuti walkibriyaai wal'azamati"

Tarjuma:
"Paak hai Woh (Allah) jo qudrat, saltanat, kibriyai aur azmat ka Maalik hai."

Phir sajdah kiya, aur sajdah bhi ruku ke barabar lamba tha. Sajde me bhi yahi dua parhte.

Phir doosri rak'at me Surah Aal-e-Imran ki tilawat farmayi. Is ke baad har rak'at me ek surah parhte aur isi tarah namaz ada farmate rahe.

Chapter 44 - Rasoolullah ﷺ ki Tilawat ka Andaz

Hadith number 310:

Hazrat Yalaa bin Mamlak Radiallahu ta'ala anhu farmate hain:

Main ne Ummul Mo'mineen Hazrat Umme Salamah Radiallahu ta'ala anha se Rasulullah Sallallahu alayhe wasallam ki tilawat ke bare me poocha.

Unhon ne farmaya:

Rasulullah Sallallahu alayhe wasallam har lafz alag alag aur saaf wazeh andaaz me parhte thay (ya'ni har kalima thehr thehr kar ada farmate thay).

Hadith number 311:

Hazrat Qataadah Radiallahu ta'ala anhu farmate hain:

Main ne Hazrat Anas Radiallahu ta'ala anhu se poocha:

"Rasulullah Sallallahu alayhe wasallam ki tilawat kaisi hoti thi?"

Unhon ne farmaya:

Aap Sallallahu alayhe wasallam madd (jahaan huroof ko khinch kar parhna hota hai) ko khinch kar parhte thay. Ya'ni har madd ko poori tarah muqammal taur par ada farmate thay.

Hadith number 312:

Hazrat Umme Salamah Radiallahu ta'ala anha riwayat karti hain:

Rasulullah Sallallahu alayhe wasallam har aayat ko alag alag parhte thay (ya'ni har aayat par thehr kar tilawat farmate).

Aap Sallallahu alayhe wasallam "Alhamdulillaahi Rabbil Aalameen" parh kar thehrte,

phir "Ar-Rahmaanir-Raheem" parh kar thehrte,

phir "Maaliki Yawmid-Deen" parh kar thehrte.

Al Shama'il Al Muhammadiya
Hadith number 313:

Hazrat Abdullah bin Abi Qays Radiallahu ta'ala anhu farmate hain:

Main ne Hazrat Ayesha Radiallahu ta'ala anha se poocha:

"Rasulullah Sallallahu alayhe wasallam tilawat ahista karte thay ya buland aawaz se?"

Unhon ne farmaya:

"Aap Sallallahu alayhe wasallam dono tareeqon se tilawat farmate thay."

Main ne kaha:

"Alhamdulillah! (Tamam tareef Allah ke liye hai) jis ne is maamle me humein asaani ata farmayi."

(Yaani mauqe aur zarurat ke mutabiq kabhi ahista aur kabhi buland aawaz se tilawat farmate thay.)

Hadith number 314:

Hazrat Umme Haani Radiallahu ta'ala anha farmati hain:

Main ne raat ke waqt Rasulullah Sallallahu alayhe wasallam ko Masjid-ul-Haraam me Qur'an ki tilawat farmate hue suna, jab ke main apne ghar ki chhat par thi.

Hadith number 315:

Hazrat Abdullah bin Mughaffal Radiallahu ta'ala anhu farmate hain:

Main ne Fath-e-Makkah ke din Rasulullah Sallallahu alayhe wasallam ko oont par sawar dekha. Aap Sallallahu alayhe wasallam Surah Fath ki tilawat farma rahe thay jiska tarjuma hai:

Tarjuma:
"Beshak humne tumhare liye roshan Fatah farma di, ta'aki Allah tumhare sabab se gunah bakshe tumhare aglo ke aur tumhare pichlo ke"

Hazrat Abdullah bin Mughaffal Radiallahu ta'ala anhu farmate hain:

Aap Sallallahu alayhe wasallam ne tilawat ko khoobsoorti se dohraya (aur lehje ke saath parhte thay).

Is hadith ke ek raawi Hazrat Muawiyah bin Qurrah Radiallahu ta'ala anhu bhi hai.

Hadith number 316:

Hazrat Qataadah Radiallahu ta'ala anhu riwayat karte hain:

Allah Ta'ala ne har Nabi ko jise bheja, husn (khubsurati) aur khubsurat aawaz ata farmayi.

Tumhare Nabi Rasulullah Sallallahu alayhe wasallam ko bhi Allah Ta'ala ne khubsurat chehra aur khubsurat aawaz ata farmayi thi. Lekin Rasulullah Sallallahu alayhe wasallam gaane walon ki tarah lehje aur sur me Qur'an nahi parhte thay (ya'ni takalluf aur gana-pan ke baghair, pur-waqar andaaz me tilawat farmate thay).

Hadith number 317:

Hazrat Ibn Abbas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam tilawat me itni hi aawaz buland farmate thay ke agar Aap ghar ke andar parh rahe hon to sahn (aangan) me maujood log sun saken.

Chapter 45 - Rasoolullah ﷺ ka Allah ki yaad me Rona

Hadith number 318:

Hazrat Abdullah bin Shikhkheer Radiallahu ta'ala anhu farmate hain:

Main Rasulullah Sallallahu alayhe wasallam ki majlis me hazir hua. Aap Sallallahu alayhe wasallam namaz ada farma rahe thay. Aap Sallallahu alayhe wasallam ki girya o zari(rone) ki wajah se Aap ke seena mubarak se aisi aawaz aa rahi thi jaise ubalti hui handi se aawaz aati hai.

Hadith number 319:

Hazrat Abdullah bin Mas'ud Radiallahu ta'ala anhu farmate hain:

Ek martaba Rasulullah Sallallahu alayhe wasallam ne mujh se farmaya:

"Mujhe Qur'an sunaao."

Main ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, kya main Aap ko Qur'an sunaun jab ke yeh Aap par hi nazil hua hai?"

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Main pasand karta hun ke use kisi aur se sunun."

Is par main ne Surah Nisaa ki tilawat shuru ki. Jab main is aayat par pohancha:

Tarjuma:

"To kaisi hogi jab hum har Ummat se ek gawah laaye. Aur Ae Mehbub, tumhe un sab par gawah nigehbaan bana kar laaye"

Main ne dekha ke Rasulullah Sallallahu alayhe wasallam ki dono aankhon se aansu beh rahe thay.

Hadith number 320:

Hazrat Abdullah bin Umar Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ke zamane me ek martaba suraj grahan(Solar Eclipse) hua. (Aksar Ulama ke nazdeek yeh waqia 10 Hijri me hua.)

Rasulullah Sallallahu alayhe wasallam masjid me tashreef laye aur namaz shuru ki. Aap Sallallahu alayhe wasallam itni der tak qiyam me kharay rahe ke lagta tha ke ab ruku nahi karenge. (Ek riwayat me hai ke Surah Baqarah ki tilawat farmayi.) Phir Aap Sallallahu alayhe wasallam ne itna lamba ruku kiya ke lagta tha ke ab sar nahi uthayenge.

Phir ruku se uth kar phir lamba qiyam kiya, goya sajdah ka iradah nahi. Phir sajdah itna lamba kiya ke lagta tha ke sar nahi uthayenge. Isi tarah har rukn (qiyam, ruku, sajdah) me nihayat lambi dair tak thehre — goya har rukn aakhri ho.

Doosri rak'at me bhi isi tarah ada farmayi. Aakhri sajde me shiddat-e-khauf ki wajah se Aap Sallallahu alayhe wasallam ki saansen tez ho gayin, Aap ro rahe thay aur Allah Ta'ala se girya o zari karte hue arz kar rahe thay:

"Ya Allah! Tu ne wada farmaya hai ke jab tak yeh log istighfar karte rahenge un par azaab nahi ayega."

(Yeh ishara Surah Anfaal ki is aayat ki taraf hai:
"Aur Allah inhe azaab karne waala nahi jabtak wo bakshish maang rahe hai"

Jab Rasulullah Sallallahu alayhe wasallam ne namaz mukammal ki to suraj saaf ho chuka tha. Is ke baad Aap Sallallahu alayhe wasallam ne khutbah irshad farmaya. Hamd o sana ke baad irshad farmaya:

"Suraj aur chand kisi ki maut ya paidaish ki wajah se grahan nahi hote. Yeh Allah Ta'ala ki nishaniyon me se hain. Jab tum grahan dekho to foran Allah ki taraf rujoo karo — namaz ada karo aur istighfar karo."

Hadith number 321:

Hazrat Ibn Abbas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ki ek shehzaadi (Radiallahu ta'ala anha) sakht beemar thin aur inteqal ke qareeb thin. Rasulullah Sallallahu alayhe wasallam ne unhein apni god me uthaya aur apne saamne bithaya. Un ka wisal Aap Sallallahu alayhe wasallam ki maujoodgi me ho gaya.

Hazrat Umm-e-Ayman Radiallahu ta'ala anha (jo Rasulullah Sallallahu alayhe wasallam ki parwarish karne wali thin) zor zor se rone lagi.

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Kya tum Allah ke Rasool Sallallahu alayhe wasallam ke saamne ro rahi ho?"

(Halanke Aap Sallallahu alayhe wasallam ki mubarak aankhon se bhi aansu beh rahe thay.)

Unhon ne arz kiya:

"Ya Rasulullah, aap ko rote dekh kar mere aansu beh rahe hai"

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Yeh rona mana nahi hai. Yeh Allah ki taraf se rehmat hai."
(Ya'ni Allah Ta'ala apne bandon ke dilon me narmi aur rehmat paida karta hai.)

Phir Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Momin har haal me khair me hota hai. Jab us ki rooh nikal rahi hoti hai tab bhi woh Allah ki hamd (tareef) me mashghool hota hai."

Hadith number 322:

Hazrat Ayesha Radiallahu ta’ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ne Hazrat Uthmaan bin Maz’oon Radiallahu ta’ala anhu ke inteqal ke baad un ke maathe ko bosa diya. Us waqt Rasulullah Sallallahu alayhe wasallam ki mubarak aankhon se aansu beh rahe thay.

Hadith number 323:

Hazrat Anas Radiallahu ta’ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam apni beti Hazrat Umm Kulthum Radiallahu ta’ala anha ki qabr ke paas tashreef rakh kar baithe thay, aur Aap Sallallahu alayhe wasallam ki mubarak aankhon se aansu beh rahe thay.

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

“Qabr me woh shakhs utare jis ne kal raat apni biwi se sohbat na ki ho.”

Hazrat Abu Talhah Radiallahu ta’ala anhu ne arz kiya:

“Main ne nahi ki.”

Rasulullah Sallallahu alayhe wasallam ke irshad par Hazrat Abu Talhah Radiallahu ta'ala anhu qabr me utre.

Chapter 46 - Rasoolullah ﷺ ka Bistar

Hadith number 324:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ka bistar mubarak chamray(leather) ka bana hota tha, jo khajoor ke darakht ka reshe (coir) se bhara hota tha.

Hadith number 325:

Imam Muhammad Al-Baaqir Radiallahu ta'ala anhu farmate hain:

Kisi ne Ummul Momineen Hazrat Ayesha Radiallahu ta'ala anha se poocha:

"Aap ke ghar me Rasulullah Sallallahu alayhe wasallam ka bistar kaisa tha?"

Unhon ne farmaya:

"Chamray ka bana hota tha, jisme khajoor ke darakht ka resha bhara hota tha."

Phir Hazrat Hafsah Radiallahu ta'ala anha se poocha gaya:

"Aap ke ghar me Rasulullah Sallallahu alayhe wasallam ka bistar kaisa tha?"

Unhon ne farmaya:

"Ek mota kapra tha jise dohra kar bichha diya jata tha."

Ek raat main ne socha ke agar isay chaar tah kar dun to zyada narm ho jayega. Main ne use chaar tah kar ke bichha diya.

Subah Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Kal raat mere liye kya bichhaya tha?"

Main ne arz kiya:

"Wohi bistar tha, bas main ne use chaar tah kar diya taa ke narm ho jaye."

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Use usi halat me rehne do. Us ki narmi ne mujhe raat ki namaz (Tahajjud) se rok diya."

Chapter 47 - Rasoolullah ﷺ ka Tawazu (Aajizi)

Hadith number 326:

Hazrat Umar Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Meri ta'reef me hadd se tajawuz(aagey) na karo, jaise Nasara (Christians) ne Hazrat Esa Alayhissalam ki tareef me hadd se tajawuz kiya (aur unhein Allah ka beta keh diya).

Main Allah ka banda hun, is liye mujhe Allah ka banda aur us ka Rasool hi kaho."

Note: Is hadith se muraad ye nahi ke Huzur sallallahu alayhe wasallam ki shaan bayan karne se Huzur ne mana' farmaya balke isse muraad ye hai ke Rasulullah sallallahu alayhe wasallam ko Allah na kaho na hi Allah ka beta kaho, kyuki Isaaiyo ne yahi Aqida bana liya tha, wo Isa Alayhissalam ko Khuda ka beta maante hai. Isse hargiz ye muraad nahi ke Huzur ki shaan me kami karo, Allah ne jinki shaan badhaayi makhluq kon hoti hai shaan me kami karne waali?

Jaisa Ishq Sahaba ne kiya, hum waisa Ishq hum nahi kar sakte. Unhone apna sab kuch qurbaan kar diya, Huzur sallallahu alayhe wasallam ka peshaab mubarak bhi pee gaye, Khoon Mubarak bhi pee gaye, Huzur ke liye apne baap se lad baithe, Huzur sallallahu alayhe wasallam jab Wuzu farmate to

1400 Sahaba us paani ko lene ke liye daudte goya aisa mehsus hota ke Talwar nikal lenge.

(1) "Hadd" (Limit) Kya Hai?

Hadith mein Huzoor ﷺ ne farmaya ke "Meri tareef mein hadd se tajawuz na karo jaisa ke Nasara (Christians) ne kiya."

Nasara ne kya kiya tha? Unhone Hazrat Isa Alayhissalam ko Allah ka beta keh diya, yaani unhe Khuda (Ma'bood) ke darje par pahuncha diya.

Jawab: Hum jab Huzoor ﷺ ki shaan bayan karte hain, to hamara pehla aqeeda yahi hota hai ke wo "Allah ke bande" (Abd-u-hu) hain. Hum unhe Khuda nahi kehte, na Khuda ka beta kehte hain. Jab tak hum unhe Allah ki "Makhlooq" aur "Banda" maan kar unki tareef kar rahe hain, hum us "hadd" ke andar hi hain.

(2) Imam Busiri (R.A) ka Mashhoor Jawab

Imam Busiri ne Qasida Burda mein is hadith ka sabse behtareen jawab diya hai:

"Da' ma-adda'at-hun Nasara fi Nabiyyihim..."
(Chhod do us da'way ko jo Nasara ne apne Nabi ke liye kiya, uske ilawa tum unki shaan mein jo chahe tareef karo.)

Yaani sirf "Uluhiyyat" (Khuda hona) se bacho, uske baad duniya ki koi tareef aisi nahi jo Huzoor ﷺ ki shaan ke liye kaafi ho sake. Kyunke Allah ke baad sabse buland martaba unhi ka hai.

(3) Allah Ne Khud Shaan Badhayi Hai

Aap unse puchein ke kya Allah ne Quran mein nahi farmaya: "Wa rafa'na laka dhikrak" (Aur Humne aapki khatir aapka zikr buland kar diya)?
Jab Allah ne unka zikr buland kiya hai, to hum unka zikr jitna bhi karein, wo Allah ke badhaye huye darje se aage nahi ja sakta. Hum unhe "Sayyidul Mursaleen", "Rahmatul-lil-Aalameen" aur "Habeeb-e-Khuda" kehte hain—ye sab Quran aur Sahih Hadith se sabit hai. Kya ye shaan badhana "tajawuz" hai? Hargiz nahi.

(4) Sahaba ka Tareeqa

Sahaba-e-Kiram Huzoor ﷺ ki maujoodgi mein unki behad tareef karte thay.

Hazrat Hassan bin Thabit Radiallahu anhu ne Masjid-e-Nabwi mein khade hokar kaha: "Aap jaisa haseen meri aankh ne kabhi nahi dekha... Aap har aib (defect) se paak paida kiye gaye hain."

Huzoor ﷺ ne unhe roka nahi, balki unke liye dua farmayi.

Khulasa (Conclusion):
Huzoor ﷺ ka maqsad humein Shirk se bachana tha, Mohabbat se rokna nahi tha.

Shirk ye hai ke unhe Khuda ke barabar kar diya jaye (Jo koi musalman nahi karta).

Iman ye hai ke unhe Allah ki makhlooq mein sabse afzal aur unchay maqam wala mana jaye.

"Hum Huzoor ﷺ ko 'Allah ka Banda' hi mante hain, lekin wo aam bandon jaise nahi hain. Wo Allah ke wo bande hain jin par Allah ne Nubuwwat khatam farmayi aur jinhe saari qayenat ka dulha banaya."

Hadith number 327:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Ek aurat Rasulullah Sallallahu alayhe wasallam ki khidmat me aayi aur arz kiya:

"Main aap se tanhaai me kuch baat karna chahti hun."

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Madinah ki kisi bhi gali me baith jao, main wahan aa kar tumhari baat sun lunga."

Hadith number 328:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam mareezon ki iyadat farmate, janazon me shirkat farmate, gadhe mubarak par sawari farmate, aur ghulamon ki dawat bhi qabool farmate thay.

Ghazwa-e-Banu Qurayzah ke din Aap Sallallahu alayhe wasallam gadhe mubarak par sawar thay, jis ki lagam khajoor ke pattay (reshe) ki bani hui thi, aur us par khajoor ke pattay ka hi zeen (saddle) laga hua tha.

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Hadith number 329:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam aisi dawat bhi qabool farmate thay jahan jau(barley) ki roti aur chand din purani charbi (ya gosht ka tukra) pesh ki jati thi — Aap Sallallahu alayhe wasallam baghair kisi jhijhak ke qabool farma lete thay.

Aur Rasulullah Sallallahu alayhe wasallam ne apni zirah (baktar) ek Yahudi ke paas rehni rakh di thi. Aap Sallallahu alayhe wasallam ke wisal tak itna samaan dastiyab na hua aur wo zirah us Yahudi ke paas hi rahi.

Hadith number 330:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne Hajj ek saadah aur purane zeen (pack saddle) par ada farmaya. Us par ek saadah kapra tha jis ki qeemat chaar dirham se bhi kam thi. (Baaz Ulama ne farmaya hai ke mumkin hai is se murad yeh ho ke Rasulullah Sallallahu alayhe wasallam ne apne upar jo chadar li hui thi woh bhi saadah thi)

Aur Rasulullah Sallallahu alayhe wasallam yeh dua farma rahe thay:

"Ya Allah! Is hajj ko aisa bana de jis me riya (dikhawa) aur shohrat na ho."

Hadith number 331:

Hazrat Anas bin Malik Radiallahu ta’ala anhu farmate hain:

Sahaba Radiallahu ta’ala anhum ke nazdeek Rasulullah Sallallahu alayhe wasallam se zyada mehboob koi na tha. Lekin jab woh Aap Sallallahu alayhe wasallam ko dekhte, to Huzur sallallahu alayhe wasallam unhe ta’azim ke liye khade hone se mana’ farmate.

Note: Ye Huzur sallallahu alayhe wasallam ki aajizi aur inkesaari thi, warna Sahaba e qiraam ne Huzur sallallahu alayhe wasallam ka wo adab’ kiya jo qayenaat me kisi aaqa ke liye unke ghulam’o ne nahi kiya.

Ye hadith bilkul Sahih hai. Lekin is hadith ka galat matlab nikal kar "Qiyam" (kisi ke adab mein khade hone) ko najaiz kehna ilm-e-hadith aur fiqh se na-waqifiyat ki daleel hai.

Is hadith ka sahih maqsad aur jawab samajhne ke liye niche diye gaye 4 nukte (points) ghaur se padhein:

(1) Huzoor ﷺ ki Shakhsi Tawadu' (Inkisari)

Huzoor ﷺ saari makhlooq mein sabse zyada aqeedat aur adab ke haqdar hain, lekin aap apni zati inkisari (humility) ki wajah se pasand nahi farmate thay ke log aapke liye khade hon.

Jawab: Ye Huzoor ﷺ ka apna "kamal-e-akhlaq" tha ke wo khade hone ko pasand nahi karte thay. Lekin ye ummat ka farz hai ke wo apne Nabi ka adab kare. Mumkin nahi ke Sahaba dil mein adab na karein. Chunanche, khud Sahaba ne hi dusre mauqon par Huzoor ﷺ ke liye qiyam kiya hai.

(2) "Qumu ila Sayyidikum" (Apne Sardar ke liye khade ho jao)

Agar adab mein khade hona haraam ya najaiz hota, to Huzoor ﷺ kabhi dusron ke liye khade hone ka hukum na dete.

Sahih Bukhari (Hadith: 3043) mein hai ke jab Hazrat Saad bin Muadh Radiallahu anhu tashreef laye, to Huzoor ﷺ ne Ansar se farmaya:

"Qumu ila Sayyidikum" (Apne sardar ke liye khade ho jao).

Agar ek Sahabi (Hazrat Saad) ke adab mein khade hone ka hukum khud Huzoor ﷺ de rahe hain, to Imam-ul-Anbiya ﷺ ke maqaam ka alam kya hoga?

(3) Hazrat Sayyida Zehra Paak aur Huzoor ﷺ ka aapas ka mamool

Adab aur muhabbat mein khade hona Sunnat-e-Nabwi se sabit hai:

Sunan Abu Dawood (Hadith: 5217) mein hai ke:

"Jab Hazrat Fatima Radiallahu anha Huzoor ﷺ ke paas aatin, to Huzoor ﷺ unke liye khade ho jate, unka hath pakadte, usey choomte aur unhe apni jagah bithaate. Aur jab Huzoor ﷺ Hazrat Fatima ke ghar tashreef le jate, to wo aapke liye khadi ho jatin, aapka hath pakadtin, usey choomtin aur aapko apni jagah bithaatin."

Is sahih hadith se saaf sabit hai ke adab, izzat aur muhabbat ke liye khade hona jaiz hi nahi balki Sunnat hai.

(4) Mana' kis ke liye kiya gaya hai? (The Main Point)

Huzoor ﷺ ne jis qiyam se mana' farmaya hai, uski wazahat ek aur hadith mein milti hai. Aap ﷺ ne farmaya:

"Jo shakhs ye pasand kare ke log uske liye putle (statues) ki tarah khade rahein, wo apna thikana jahannam mein bana le." (Tirmidhi)

Farq (Difference) samjhein:

Mamnoo' (Forbidden) Qiyam: Wo qiyam hai jisme aane wala shakhs maghroor (arrogant) ho aur wo apne andar ke takabbur (ego) ki wajah se chahe ke log uske samne haath bandh kar khade rahein (jaise badshah aur hakeem chahte hain).

Jaiz aur Mustahabb Qiyam: Wo qiyam hai jo aane wale ke adab, muhabbat, ya uske Ilm-e-Deen aur taqwe ki wajah se kiya jaye (jaise waliden, ustad, ya kisi buzurg ke liye hum khade hote hain).

Imam Nawawi Radiallahu anhu ka Faisla:

Mashhoor Shareh-e-Hadith (Hadith ki tashreeh karne wale) Imam Nawawi (jo ke bohot bade Muhaddis hain) apni kitab Sharh Sahih Muslim mein likhte hain:

"Kisi aane wale ke adab mein khade hona jo ke fazeelat aur sharaf wala ho (jaise alim, ustad ya waldeen), ye mustahabb (pasandida) hai. Is par sahaba aur sulahein-e-ummat ka ijma (agreement) hai."

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Hadith number 332:

Hazrat Imam Hasan bin Ali Radiallahu ta'ala anhu farmate hain:

Main ne apne khalu Hind bin Abi Halah se — jo Rasulullah Sallallahu alayhe wasallam ke ausaaf aur halaat ko khoob bayan karte thay — darkhwast ki ke mujhe bhi kuch bayan karein. Main dil se chahta tha ke un se kuch sunun. Unhon ne Rasulullah Sallallahu alayhe wasallam ke mubarak ausaaf bayan kiye (jaisa pehle hadith no. 7 me tafseel se guzra).

Phir Imam Hasan Radiallahu ta'ala anhu farmate hain:

Main ne yeh hadith kuch arsa Hazrat Husayn Radiallahu ta'ala anhu ko nahi batayi. Phir jab ek din bayan ki to maloom hua ke woh mujh se pehle hi sun chuke thay. Unhon ne bhi wohi sawal apne khalu se poocha tha jo main ne poocha tha. Aur unhon ne apne walid Hazrat Ali Radiallahu ta'ala anhu se bhi Rasulullah Sallallahu alayhe wasallam ke ghar me dakhil hone aur bahar tashreef laane ke tareeqe ke bare me poocha tha. Unhon ne Rasulullah Sallallahu alayhe wasallam ke tareeqon me se koi baat nahi chhodi.

Hazrat Imam Husayn Radiallahu ta'ala anhu farmate hain:

Main ne apne walid se poocha:

"Rasulullah Sallallahu alayhe wasallam jab ghar me dakhil hote to kaise rehte?"

Unhon ne farmaya:

Rasulullah Sallallahu alayhe wasallam apna waqt teen hisson me taqseem farmate:

Ek hissa Allah Ta'ala ke liye (ibadat, namaz waghera),

Ek hissa ghar walon ke liye (un ke huqooq ada karna, muskurana, baat karna, un ki khairiyat lena),

Ek hissa apne liye (aaraam waghera).

Phir apne hissay ko bhi do hisson me taqseem kar dete — ek apne liye aur ek logon ke liye. Is tarah ke qareebi Sahaba Radiallahu ta'ala anhum hazir hote aur un ke zariye aam logon tak paighaam pohanchta. Aap Sallallahu alayhe wasallam ilm me se kuch bhi chhupate nahi thay.

Ummat ke hissay me Aap yeh tareeqa ikhtiyar farmate ke Ahl-e-Fazl (ilm aur amal walon) ko tarjeeh dete aur un ke darje ke mutabiq waqt dete. Jo log aate un me se kisi ki ek zaroorat hoti, kisi ki do, kisi ki kai — Rasulullah Sallallahu alayhe wasallam sab ki zaroorat poori farmate.

Unhein un cheezon me mashghool rakhte jo un ke liye aur poori ummat ke liye faida-mand hoti. Jab deen ke bare me sawal hota to aisa jawab dete jo un ke liye naf'a bakhsh hota.

Aap Sallallahu alayhe wasallam farmate:

"Jo yahan maujood hain, woh ghair hazir tak in zaroori baaton ko pohancha dein."

Aur farmate:

"Jo log apni zaroorat khud pesh nahi kar sakte (parda, doori, haya ya ro'b ki wajah se), tum un ki zaroorat mujhe pohancha do. Jo kisi majboor ki zaroorat badshah tak pohanchaye, Allah Ta'ala use Qiyamat ke din sabit qadam rakhega."

Aap ki majlis me sirf aham aur faida-mand baatein hotin. Sahaba Radiallahu ta'ala anhum in baaton ko khushi se sunte. Be-faida aur bekaar guftagu na hoti.

Sahaba apni deeni zaroorat ke liye aate aur kuch hasil kiye baghair wapas na jate — ya'ni ya to ilm hasil karte ya jismani tor par jo dastiyab hota woh ata farmate. Wapas ja kar hidayat aur khair ke chiragh ban jate.

Hazrat Imam Husayn Radiallahu ta'ala anhu farmate hain:

Main ne poocha:

"Rasulullah Sallallahu alayhe wasallam jab ghar se bahar tashreef late to kaise rehte?"

Hazrat Ali Radiallahu ta'ala anhu ne farmaya:

Rasulullah Sallallahu alayhe wasallam sirf zaroori baat farmate. Be-maqsad baat me waqt zaya na karte. Jo log milne aate unhein apna mehsoos karate, unhein na daraate aur na be-aaram karte. Har qoum ke muazzaz logon ka ehtram karte aur un me se sardaar muqarrar karte. Logon ko Allah ke azaab se daraate aur khud bhi ehtiyat farmate. Apne doston ke halaat ka khayal rakhte, un ke darmiyan ta'alluqaat sudhaarte aur un ki islah karte. Neki ki ta'reef aur hausla-afzai karte, burai ke nuqsan bayan karte aur use rokte.

Har maamle me i'tidaal (darmiyani raasta) ikhtiyar karte. Haq me kotahi nahi karte the.

Majlis me behtareen log baithte. Aap ke nazdeek sab se behtareen shakhs woh tha jo sab ke liye khair chahta ho. Sab se buland darja us ka tha jo makhlooq ke liye sab se zyada narm, madadgar aur tasalli dene wala ho.

Hazrat Imam Husayn Radiallahu ta'ala anhu farmate hain:

Main ne phir poocha:

"Rasulullah Sallallahu alayhe wasallam ki majlis kaise hoti thi?"

Jawab diya:

Aap Sallallahu alayhe wasallam har majlis ko Allah ke zikr se shuru aur khatam farmate. Jahan jagah milti wahi baith jate aur logon ko bhi isi ki taleem dete ke doosron ke sar par se na guzren. Jahan Aap baithte woh jagah markaz ban jati, magar Aap har shakhs ka haq ada farmate. Har ek ko lagta ke mujhe sab se zyada ahmiyat di ja rahi hai. Jo shakhs kisi maqsad se Aap ke paas aata, Aap us ke saath baithte rehte jab tak woh khud na uth jaye. Agar kuch maanga to ata farmate, aur narm aur khush-mizaji se jawab dete. Aap ki khush-mizaji sab ke liye thi. Huqooq ke maamle me sab barabar thay.

Majlis, ilm, haya, sabr aur amanat ka markaz hoti. Aawazen buland na hoti, kisi ko zaleel na kiya jata. Agar kisi se ghalti hoti to use aam tor par mashhoor na kiya jata. Sab ek doosre ke barabar samjhe jate. Fazilat sirf taqwa ki bunyaad par hota. Chhoto par shafqat, mohtaj ko tarjeeh aur musafir ki dekh bhaal ki jati.

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Yeh tha Rasulullah Sallallahu alayhe wasallam ka mubarak tareeqa.

Hadith number 333:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Agar mujhe bakri ka paon (chhota sa hissa) bhi tohfay me diya jaye to main use qabool karunga. Aur agar mujhe us par dawat di jaye to main zaroor us dawat ko qabool karunga."

Hadith number 334:

Hazrat Jaabir Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam meri iyadat ke liye tashreef laye jab main beemar tha. Aap Sallallahu alayhe wasallam na to khachar par aaye aur na kisi mehngi Turkey ghore par, balke paidal tashreef laye.

Hadith number 335:

Hazrat Yusuf bin Abdullah bin Salaam Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ne mera naam "Yusuf" rakha. Aap Sallallahu alayhe wasallam ne mujhe apni god me bithaya aur mere sar par apna mubarak haath phaira.

Hadith number 336:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne ek saadah zeen lagay hue oont par hajj ada farmaya. Us par ek kapra tha jis ki qeemat hum samajhte hain ke chaar dirham ke qareeb thi.

Rasulullah Sallallahu alayhe wasallam yeh dua farma rahe thay:

"Ya Allah! Is hajj ko riya (dikhawa) aur shohrat se paak rakh."

Hadith number 337:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Ek darzi ne Rasulullah Sallallahu alayhe wasallam ko dawat di. Thareed pesh kiya gaya jisme dubbaa (kaddu / doodhi) bhi mila hua tha.

Rasulullah Sallallahu alayhe wasallam ko dubbaa(kaddu shareef) pasand tha, is liye Aap Sallallahu alayhe wasallam use talash kar ke tanawul farmate thay.

Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Us din ke baad se jab bhi mere liye khana tayyar hota aur us me kaddu shamil kiya ja sakta, to zaroor shamil kiya jata.

Hadith number 338:

Hazrat Amrah Radiallahu ta'ala anha riwayat karti hain ke kisi ne Hazrat Ayesha Radiallahu ta'ala anha se poocha:

"Rasulullah Sallallahu alayhe wasallam ghar me kaise rehte thay?"

Unhon ne farmaya:

"Aap Sallallahu alayhe wasallam apne kaam khud karte."

Chapter 48 - Rasoolullah ﷺ ke A'la Ikhlaaq

Hadith number 339:

Hazrat Khaarijah bin Zayd bin Thaabit Radiallahu ta'ala anhu farmate hain:

Kuch log Hazrat Zayd bin Thaabit Radiallahu ta'ala anhu ke paas aaye aur darkhwast ki ke humein Rasulullah Sallallahu alayhe wasallam ke kuch ahwaal bayan karein.

Unhon ne farmaya:

"Main tumhein Rasulullah Sallallahu alayhe wasallam ke bare me kya bayan karun? (Un ke ausaaf bayan karna meri taqat se bahar hai.) Main Rasulullah Sallallahu alayhe wasallam ka padosi tha."
(Yaani zyada waqt qareeb rehta tha aur wahee likhne walon me se bhi tha.)

"Jab Rasulullah Sallallahu alayhe wasallam par wahee nazil hoti, to mujhe bulwate. Main hazir hota aur use likhta."

Phir farmaya:

Rasulullah Sallallahu alayhe wasallam humare saath nihayat narmi aur shafqat ka muamla farmate. Hum jis maamle par baat karte, Aap Sallallahu alayhe wasallam bhi usi maamle par baat farmate. Agar hum dunyawi baatein karte, to Aap bhi un me shirkat farmate. (Yeh nahi ke sirf aakhirat ki baat karte aur duniya ki baat ko na-pasand farmate.) Agar hum aakhirat ka zikr karte, to Aap Sallallahu alayhe wasallam aakhirat ke ahwaal tafseel se bayan

farmate. Agar hum khane ka zikr karte, to Aap bhi us ke adab, faide aur nuqsan bayan farmate.

"Yeh sab jo main bayan kar raha hun, Rasulullah Sallallahu alayhe wasallam ke bare me haqeeqi baatein hain."

Hadith number 340:

Hazrat Amr bin Al-Aas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam kisi qoum ke bad-tareen shakhs ko bhi tawajjuh dete, us se baat karte aur muhabbat ka izhar farmate, taa ke woh mehsoos kare ke usay khaas ahmiyat di ja rahi hai.

Aap Sallallahu alayhe wasallam mujh se bhi is tarah narmi aur tawajjuh ke saath pesh aate thay ke mujhe lagne laga ke sabse zyada behtar main hi hu.

Ek din main ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, kya main behtar hun ya Abu Bakr?"

Aap Sallallahu alayhe wasallam ne irshad farmaya:

"Abu Bakr."

Main ne poocha:

"Main behtar hun ya Umar?"

Farmaya:

"Umar."

Main ne poocha:

"Main behtar hun ya Uthman?"

Farmaya:

"Uthman."

Rasulullah Sallallahu alayhe wasallam ne mujh se sach bayan farmaya (mujhe khush karne ke liye jhooth na bola).

Is ke baad mujhe apne sawal par sharmindagi mehsoos hui aur samjha ke mujhe aisa sawal nahi karna chahiye tha.

Hadith number 341:

Hazrat Anas bin Malik Radiallahu ta'ala anhu farmate hain:

Main ne das (10) saal tak Rasulullah Sallallahu alayhe wasallam ki khidmat ki. Aap Sallallahu alayhe wasallam ne kabhi ek martaba bhi mujhe "uff" tak nahi kaha.

Jab main koi kaam karta, to Aap Sallallahu alayhe wasallam yeh nahi poochte thay ke "tum ne yeh kyun kiya?"

Aur jab koi kaam na karta, to yeh bhi nahi poochte thay ke "tum ne yeh kyun nahi kiya?"

Rasulullah Sallallahu alayhe wasallam sab logon me sab se behtareen akhlaaq wale thay. Aur Aap ke mubarak jism me aisi narmi thi ke main ne kabhi resham, khalis resham ya kisi aur cheez ko Rasulullah Sallallahu alayhe wasallam ke mubarak haath se zyada narm nahi paya.

Aur na hi main ne kisi mushk ya kisi aur khushbu ko Rasulullah Sallallahu alayhe wasallam ke paseene ki khushbu se zyada meetha aur dilkash paya.

Hadith number 342:

Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Ek shakhs Rasulullah Sallallahu alayhe wasallam ke paas baitha tha aur us ne zard (peelay) rang ka libas pehna hua tha.

Rasulullah Sallallahu alayhe wasallam ki aadat mubarak yeh thi ke jis cheez ko pasand na farmate, use is andaaz me nahi kehte the ke saamne waale ko bura lage, is liye Aap Sallallahu alayhe wasallam khamosh rahe.

Jab woh shakhs chala gaya to Rasulullah Sallallahu alayhe wasallam ne majlis me maujood logon se irshad farmaya:

"Behtar hota ke tum usay keh dete ke woh zard rang ka libas na pehne."

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Note: Is hadith ko lekar kuch badmazhab ye kehte hai ke Huzur sallallahu alayhe wasallam ne Zard(peela) rang pahenne se mana' farmaya to Sufiya e qiraam aur mashayekh ye rang ke libaas kyu pahente hai?

Iska jawab ye hai ke Zard rang ki jo mumaniyat aayi hai hadith me, ye mansookh ho chuki hai.

Naasikh (नासिख) aur Mansukh (मंसूख) ka talluq Shariat ke un ahkaam se hai jo waqt ke saath tabdeel (change) huye. Iska asaan matlab ye hai:

Mansukh (Cancelled): Wo purana hukum jo pehle amal mein tha, lekin baad mein usey khatam kar diya gaya.

Naasikh (Cancelling): Wo naya hukum jo purane hukum ki jagah lene ke liye aaya.

Zard rang ke libaas ki jo mumaniyat aayi hai, use Huzur sallallahu alayhe wasallam ne baad me cancel kar diya. Pehle mumaniyat thi baad me nahi rahi, iski wajah ye hai ke baad me khud Huzur sallallahu alayhe wasallam ne zard rang ka libaas pehna, Sahaba ne pehna balke Rasulullah sallallahu alayhe wasallam ko tamam rango me sabse zyada pasand Zard rang tha.

Hazrat Umm Salamah (Raziallahu Anha) farmati hain ke: "Rasulullah ﷺ kabhi kabhi apna choga (Rida') aur tehband (Izar) zafran ya 'Wars' (ek peela-lal rang ka phool) se rangte the, phir usi rang ke kapde pehen kar bahar tashreef le jate the."

Reference: Majma uz Zawaid, Jild-5, Hadith-8557

Iske alaawa bhi kaafi hadith hai jisse saabit hota hai ke peela, zafraani rang pahenna jaayiz hai.

Hadith number 343:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ka mizaj mubarak na be-hayai wali baat karna tha, na Aap Sallallahu alayhe wasallam fuhsh aur gandi zuban istemal farmate thay. Aap Sallallahu alayhe wasallam bazaron me cheekh kar baat nahi karte thay (kyun ke yeh waqar ke khilaf hai). Agar koi bura sulook karta to Aap Sallallahu alayhe wasallam us ka badla burai se nahi dete thay, balke maaf farma dete aur phir us baat ka dobara zikr bhi nahi karte thay.

Hadith number 344:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ne apne mubarak haath se kabhi kisi cheez ko nahi mara, siwaye us waqt ke jab Aap Sallallahu alayhe wasallam Allah ke raaste me jihad farma rahe hote. Aur Aap Sallallahu alayhe

wasallam ne na kabhi kisi khadim ko mara aur na kisi aurat ko (na biwi ko aur na hi kisi kaneez ko).

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Hadith number 345:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Main ne kabhi Rasulullah Sallallahu alayhe wasallam ko apni zaati takleef ka badla lete hue nahi dekha. Lekin jab Allah Ta'ala ki kisi haraam cheez (mana ki hui baat) ki khilaf-warzi hoti, to phir Rasulullah Sallallahu alayhe wasallam se zyada ghussa karne wala koi na hota.

Aur jab bhi Rasulullah Sallallahu alayhe wasallam ko do baaton me se ek pasand karni hoti, to Aap Sallallahu alayhe wasallam hamesha aasaan tareeqa pasand farmate, jab tak ke us me gunah ka koi pehlu na hota.

Hadith number 346:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Ek shakhs ne Rasulullah Sallallahu alayhe wasallam ki majlis me hazir hone ki ijazat maangi, us waqt main bhi maujood thi.

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Yeh apni qoum ka bura aadmi hai."

Phir use andar aane ki ijazat de di. Jab woh andar aaya to Rasulullah Sallallahu alayhe wasallam ne us se nihayat narmi se baat ki.

Jab woh chala gaya to main ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, aap ne us ke bare me jo farmaya wo farmaya, phir us se itni narmi se baat kyun ki?"

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Ae Ayesha, Allah ke nazdeek sab se bura shakhs woh hai jisse log us ki bad-zubani aur bad-akhlaqi ki wajah se chhor dete hain (ya us se bachne ke liye narmi ikhtiyar karte hain)."

Hadith number 347:

Hazrat Imam Hasan Radiallahu ta'ala anhu farmate hain:

(Mere chhote bhai) Hazrat Imam Husayn Radiallahu ta'ala anhu ne kaha:

Main ne apne walid Hazrat Ali Radiallahu ta'ala anhu se poocha ke Rasulullah Sallallahu alayhe wasallam apni majlis me kaise rehte thay?

Unhon ne farmaya:

Rasulullah Sallallahu alayhe wasallam hamesha khush mizaj aur narm tabiyat thay. Aap Sallallahu alayhe wasallam ke mubarak chehre par hamesha muskurahat aur bashashat hoti thi. Aap Sallallahu alayhe wasallam sakht mizaj na thay. Logon ko jab Aap ki raza-mandi ki zarurat hoti to Aap aasani se raazi ho jate. Na sakht lehje me baat karte, na sangdil thay. Na cheekh kar bolte, na bad-zabaan ya be-haya alfaaz istemal karte. Aap doosron ki khaamiyan talash nahi karte thay. Na kisi cheez ki hadd se zyada tareef karte

aur na bahot zyada mazaak karte. Na kanjoos thay. Agar kisi ki baat pasand na hoti to use yun nazar-andaz kar dete jaise suni hi na ho. Agar kisi ki darkhwast qabool na karte to use mayoos na karte aur na jhoota wada karte.

Aap ne apne aap ko teen cheezon se bilkul door rakha:

Jhagron se, Takabbur se, Be-ma'ni aur fazool guftagu se.

Aur logon ko bhi teen baaton se mana farmaya:

Kisi ko zaleel ya ruswa na karo, Doosron ke aib talash na karo, Sirf woh baat karo jis me sawab ho.

Jab Aap Sallallahu alayhe wasallam bolte to majlis me baithe log is tarah sar jhuka kar sunte jaise un ke sar par parinde baithe hon (itna sukoon aur tawajjoh hoti). Jab Aap guftagu mukammal kar lete tab doosre bolte. Aap ki maujoodgi me koi behas nahi karta tha. Jo shakhs bolta, baqi sab usay ghour se sunte jab tak woh mukammal na kar le.

Har shakhs ki baat ko is tarah suna jata jaise woh pehla bolne wala ho. (Yaani kisi ko bhi nazar-andaz na kiya jata.) Jis baat par log haste, Aap Sallallahu alayhe wasallam bhi muskurate. Jis cheez par log ta'ajjub karte, Aap bhi us par ta'ajjub ka izhar karte — ya'ni majlis ka hissa ban kar rehte, alag thalag na rehte. Dehati aur musafir log kabhi sakht aur be-adbi se sawal karte, Aap sabr farmate. Sahaba Radiallahu ta'ala anhum aise logon ko majlis me laate taa ke un ke sawalon se sab ko faida ho.

Rasulullah Sallallahu alayhe wasallam farmate:

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"Jab tum kisi zarurat-mand ko dekho to us ki madad karo."

Agar koi hadd se zyada tareef karta to Aap use pasand na farmate. Agar koi shukriya ke taur par tareef karta to khamosh rehte (aur hadd se zyada tareef par mana kar dete).

Aap kisi ki baat kaat kar beech me na bolte. Agar koi hadd se barhta to use rok dete ya khud uth kar chale jate taa ke woh baat band kar de.

Yeh thi Rasulullah Sallallahu alayhe wasallam ki mubarak majlis aur akhlaaq ka tareeqa.

Hadith number 348:
Hazrat Jaabir Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ne kisi maangne wale ko kabhi "na" nahi kaha.

Hadith number 349:

Hazrat Ibn Abbas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam logon me sab se zyada sakhawat karne wale thay. Nek kaam karne me koi Aap ke barabar na tha.

Aap Sallallahu alayhe wasallam khud nihayat saadah zindagi guzarte, lekin dene me badshahon ko bhi sharminda kar dete. Ek martaba sakht zarurat ke waqt ek aurat ne Aap ko ek chadar tohfay me di. Aap Sallallahu alayhe wasallam ne use pehna kyun ke zarurat thi. Itne me ek shakhs ne woh chadar maang li, to Aap ne foran use ata farma di.

Aap qarz le kar bhi logon ki zaroorat poori kar dete. Jab maal aata to qarz ada karte aur mohtajon me taqseem kar dete, aur jab tak sab kuch taqseem na kar dete ghar tashreef na le jate.

Is qisam ke waqiaat bohat hain, jin ka shumaar mushkil hai.

Khaas taur par Ramazan me Aap Sallallahu alayhe wasallam ki sakhawat aur bhi zyada ho jati thi. Jab Hazrat Jibraeel Alayhissalam Ramazan me aate aur Qur'an ka daur karte, to us waqt Rasulullah Sallallahu alayhe wasallam ki sakhawat tez hawa se bhi zyada ho jati jo baarish le kar aati hai.

Hadith number 350:

Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam agle din ke liye kuch bhi jama kar ke nahi rakhte thay.

Hadith number 351:

Hazrat Umar Radiallahu ta'ala anhu riwayat karte hain:

Ek martaba ek mohtaj shakhs Rasulullah Sallallahu alayhe wasallam ke paas apni zaroorat le kar aaya.

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Is waqt mere paas kuch nahi hai. Tum mere naam par udhaar le lo. Jab kuch aa jayega to main ada kar dunga."

Hazrat Umar Radiallahu ta'ala anhu ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, jo kuch (Zaahiri taur par) aap ke paas tha aap de chuke hain. Allah Ta'ala ne aap ko us cheez ka zimmedar nahi banaya jo aap ki qudrat me nahi."

Is baat par Rasulullah Sallallahu alayhe wasallam ko kuch nagawari hui.

Itne me Ansar me se ek shakhs ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, aap kharch kijiye aur Arsh ke Rab se kami ka khauf na kijiye."

(Yaani Arsh ke Maalik ke khazane me koi kami nahi aati.)

Rasulullah Sallallahu alayhe wasallam yeh sun kar muskuraye aur Aap ke mubarak chehre par khushi zahir ho gayi.

Phir Aap Sallallahu alayhe wasallam ne irshad farmaya:

"Allah Ta'ala ne mujhe isi tarah karne ka hukm diya hai."

Hadith number 352:

Hazrat Rubayyi bint Mu'awwidh bin Afraa Radiallahu ta'ala anha farmati hain:

Main Rasulullah Sallallahu alayhe wasallam ki khidmat me khajooron ka ek bhara hua thaal aur kuch chhote kheere (kakriyan) le kar gayi.
Rasulullah Sallallahu alayhe wasallam ne mujhe zevar ki ek muthi ata farmayi.

Hadith number 353:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam tohfay qabool farmate thay aur badle me tohfa bhi ata farmate thay.

Chapter 49 - Rasoolullah ﷺ ki Haya

Hadith number 354:

Hazrat Abu Sa'eed Khudri Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ek pardah nasheen kunwari ladki se bhi zyada haya daar thay.

Jab Aap Sallallahu alayhe wasallam kisi cheez ko pasand na farmate, to us ka asar Aap ke mubarak chehre par zahir ho jata, (magar shiddat-e-haya ki wajah se Aap use zabaan se bayan na farmate).

Hadith number 355:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

(Rasulullah Sallallahu alayhe wasallam ki shiddat-e-haya aur waqar ki wajah se) mujhe kabhi yeh jur'at na hui ke main Rasulullah Sallallahu alayhe wasallam ke satar (awrat) ki taraf nazar uthau — ya yeh ke main ne kabhi Aap Sallallahu alayhe wasallam ka satar nahi dekha.

Chapter 50 - Rasoolullah ﷺ ka Hijamah

Hadith number 356:

Hazrat Anas Radiallahu ta'ala anhu se poocha gaya ke Hijama (pyaala lagane wale / cupping karne wale) ki ujrat lena jaiz hai ya nahi?

Unhon ne jawab diya:

Rasulullah Sallallahu alayhe wasallam ne Abu Taybah Radiallahu ta'ala anhu se hijamah (cupping) karwaya. Unhein do saa' khana (ek riwayat me hai ke khajoor) ujrat me diya gaya.

Aur Rasulullah Sallallahu alayhe wasallam ne un ke maalik se sifarish bhi farmayi ke jo muqarrar miqdaar (maal ya ujrat) un par laazim thi, us me kami kar di jaye.

Aur Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Hijamah behtareen ilaaj hai."

Hadith number 357:

Hazrat Ali Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne ek martaba hijamah (cupping) karwaya aur mujhe hukm diya ke us ki ujrat ada kar dun. Main ne Hijama karne waale ko us ki ujrat ada kar di.

Hadith number 358:

Hazrat Ibn Abbas Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ne apni gardan mubarak ke dono janib aur dono kandhon ke darmiyan hijamah (cupping) karwaya, aur Hijama karne waale ko us ki ujrat ada farmayi.

Agar yeh ujrat haraam hoti to Rasulullah Sallallahu alayhe wasallam kabhi use ada na farmate.

Hadith number 359:

Hazrat Ibn Umar Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne ek Hijama karne waale ko bulaya, jis ne Aap Sallallahu alayhe wasallam ka hijamah kiya.

Rasulullah Sallallahu alayhe wasallam ne us se poocha ke tum par rozana kitna muqarrar khiraj (ya ujrat jo apne maalik ko deni hoti hai) laazim hai?

Us ne arz kiya: teen saa'.

Rasulullah Sallallahu alayhe wasallam ne us me kami karwa kar do saa' kar diya, aur phir usay apni hijamah ki ujrat bhi ata farmayi.

Hadith number 360:

Hazrat Anas bin Malik Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam apni gardan mubarak ke dono janib aur dono kandhon ke darmiyan hijamah (cupping) karwaya karte thay.

Aur aksar is ka waqt qamari mahine ki 17, 19 ya 21 tareekh hoti thi.

Hadith number 361:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne Milal (Madinah se taqreeban 27 kilometer Makkah ki taraf) ke maqam par, ihraam ki halat me, apni pindli mubarak ke pichhle hisse par hijamah (cupping) karwaya.

Chapter 51 - Rasoolullah ﷺ ke Mubarak Naam

Hadith number 362:

Hazrat Jubayr bin Mut'im Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Mere kai naam hain:

Main Muhammad hun,
Main Ahmad hun,
Main Maahi hun — ya'ni woh jiske zariye Allah Ta'ala ne kufr ko mita diya,
Main Haashir hun — ya'ni jis ke qadam mubarak par (ya jis ke baad) log Qiyamat ke din jama kiye jayenge,
Aur main Aaqib hun — ya'ni aakhri, jiske baad koi Nabi nahi hoga."

Hadith number 363:

Hazrat Hudhayfah Radiallahu ta'ala anhu riwayat karte hain:

Main ek martaba Madinah ki ek raah par Rasulullah Sallallahu alayhe wasallam se mila.

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Aap Sallallahu alayhe wasallam ne irshad farmaya:

"Main Muhammad hun,
Main Ahmad hun,
Main Nabi-ur-Rahmah (rehmat wale Nabi) hun,
Main Nabi-ut-Taubah (taubah ki dawat dene wale Nabi) hun,
Main Muqaffaa hun (ya'ni pichhle Ambiya ke baad aane wala aur un ki tasdeeq karne wala),
Main Haashir hun (jis ke baad log jama kiye jayenge),
Aur main Nabiyy-ul-Malaahim hun (ya'ni jungon ke daur ka Nabi)."

Hadith number 364:

Hazrat Zar ne Hazrat Hudhayfah Radiallahu ta'ala anhu se riwayat kiya ke unhon ne Nabi Kareem Sallallahu alayhe wasallam se isi mazmoon ki milti julti hadith riwayat ki hai.

Chapter 52 - Rasoolullah ﷺ ki Zindagi ka Bayan

Hadith number 365:

Hazrat Nu'maan bin Bashir Radiallahu ta'ala anhu farmate hain:

"Kya tum log aaj khane peene ki ne'maton aur aaraam me nahi ho?

Halanke main ne Rasulullah Sallallahu alayhe wasallam ko aisi halat me dekha hai ke Aap Sallallahu alayhe wasallam ke paas aam qisam ki khajoor bhi itni nahi hoti thi ke apna pait bhar saken."

Hadith number 366:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Hum Ahl-e-Bait-e-Muhammad Sallallahu alayhe wasallam ke ghar me kai kai mahine chulha nahi jalta tha. Hum apna guzara khajoor aur pani par karte thay.

Hadith number 367:
Hazrat Abu Talhah Radiallahu ta'ala anhu farmate hain:

Hum ne Rasulullah Sallallahu alayhe wasallam se sakht bhook ki shikayat ki, aur apne pait par bandhe hue pathar dikhaye. Sakht bhook ki wajah se har ek ne apne pait par ek pathar baandh rakha tha.

Rasulullah Sallallahu alayhe wasallam ne apna pait mubarak uthaya aur do pathar bandhe hue dikhaye.

(Yaani Aap Sallallahu alayhe wasallam hum se zyada bhook bardasht farma rahe thay, aur Aap ko zyada arsa ho chuka tha khaye hue.)

Hadith number 368:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain:

Ek martaba Rasulullah Sallallahu alayhe wasallam apne ghar se aise waqt bahar tashreef laye jo Aap ka aam waqt na tha. Na hi koi us waqt Aap se milne aata tha.

Isi dauran Hazrat Abu Bakr Siddiq Radiallahu ta'ala anhu bhi aa gaye.

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Ae Abu Bakr! Tumhein kis cheez ne yahan laaya?"

Hazrat Abu Bakr Radiallahu ta'ala anhu ne arz kiya:

"Main Allah ke Rasool Sallallahu alayhe wasallam se mulaqat aur Aap ke chehra mubarak ko dekhne ke liye aaya hun."

Thodi dair baad Hazrat Umar Radiallahu ta'ala anhu bhi aa gaye.

Rasulullah Sallallahu alayhe wasallam ne un se bhi poocha:

"Ae Umar! Tumhein kis cheez ne yahan laaya?"

Unhon ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, bhook ne mujhe majboor kiya."

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Mujhe bhi kuch aisa hi mehsoos ho raha hai."

Phir teeno Hazrat Abu Haytham Ansari Radiallahu ta'ala anhu ke ghar tashreef le gaye. Woh khajooron aur bakriyon ke maalik thay, magar koi khadim na tha.

Ghar par woh na mile. Un ki biwi se poocha gaya. Unhon ne kaha:

"Woh hamare liye meetha pani lene gaye hain."

Kuch hi dair me Hazrat Abu Haytham Radiallahu ta'ala anhu mashk uthaye hue aa gaye. Rasulullah Sallallahu alayhe wasallam ko dekh kar nihayat khush hue, mashk rakh di aur arz karte hue ke "Mere maa baap aap par qurban," Aap ko baagh me le gaye.

Unhon ne ek khajoor ka poora guchcha la kar pesh kiya.

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Tum ne sirf pakki hui khajooren kyun na chuni?"

Unhon ne arz kiya:

"Aap jis qisam ki chahen chun kar kha lein."

Sab ne khajooren khayi aur thanda pani piya.

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Us Zaat ki qasam jis ki qudrat me meri jaan hai! Qiyamat ke din in ne'maton ke bare me bhi sawal hoga — thandi chhaon, taaza khajoor aur thanda pani."

Phir Hazrat Abu Haytham Radiallahu ta'ala anhu khana tayyar karne lage. Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Doodh dene wali bakri zabah na karna."

Unhon ne ek bachri ya bakra zabah kiya aur khana pesh kiya.

Rasulullah Sallallahu alayhe wasallam ne dekha ke woh khud sab kaam kar rahe hain, to poocha:

"Kya tumhare paas koi ghulam nahi?"

Unhon ne arz kiya:

"Nahi."

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Jab ghulam aayen to humein yaad dilana."

Baad me do ghulam aaye. Hazrat Abu Haytham Radiallahu ta'ala anhu yaad dilane aaye.

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"In me se ek ko pasand kar lo."

Unhon ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, aap mere liye pasand farma dein."

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Jo mashwara dene wala hota hai, woh amanatdaar hota hai. Main tumhare liye is ko pasand karta hun, kyun ke main ne isay namaz padhte dekha hai. Aur is ke saath achha sulook karna."

Hazrat Abu Haytham Radiallahu ta'ala anhu ne ghar ja kar apni biwi ko bataya. Unhon ne kaha:

"Hum shayad us tarah husn-e-sulook na kar saken jaisa Rasulullah Sallallahu alayhe wasallam ne hukm diya hai. Isay azaad kar do."

Unhon ne foran use azaad kar diya.

Jab Rasulullah Sallallahu alayhe wasallam ko maloom hua to Aap ne irshad farmaya:

"Har Nabi aur us ke baad aane walon ke liye Allah Ta'ala do mashwareh dene wale paida karta hai: ek jo nek kaam ka hukm deta aur burai se rokta hai; aur doosra jo burai ki taraf bulata hai. Jo us ke shar se bach gaya, woh har shar se bach gaya."

Hadith number 369:

Hazrat Sa'd bin Abi Waqqaas Radiallahu ta'ala anhu farmate hain:

Main ummat-e-Muhammad Sallallahu alayhe wasallam me sab se pehla shakhs hun jis ne Allah ke raaste me kisi kaafir ka khoon bahaya (ya'ni jihad me qatal kiya), aur main hi sab se pehla hun jis ne Allah ke raaste me teer chalaya. Hum (Islam ke ibtidaai daur me) jihad ke liye nikle to hamare paas khane ko kuch bhi na tha. Hum darakhton ke patte aur keekar (acacia) ke phal kha kar guzara karte thay.

Is ki wajah se hamare jabdon me zakhm aur phoray ho gaye, aur hamara paikhana bakriyon aur oonton ki tarah ho gaya (ya'ni sirf patton par guzara tha). Is sab ke bawajood Banu Asad ke log mujhe malamat karte hain (ya deen ke maamle me ilzaam lagate hain). Agar waqai meri deeni halat waisi hoti jaisa woh kehte hain, to phir meri duniya bhi barbaad hui aur aakhirat bhi — duniya me to faqr aur sakhti uthayi aur agar deen bhi theek na ho to sab zaya ho gaya.

Hadith number 370:

Hazrat Khaalid bin Umayr Radiallahu ta'ala anhu aur Hazrat Shaweesa Radiallahu ta'ala anhu riwayat karte hain:

Hazrat Umar Radiallahu ta'ala anhu ne Hazrat Utbah bin Ghazwaan Radiallahu ta'ala anhu ko hukm diya ke woh apne 300 mujahideen ke saath Ajam (ghair Arab) ke ilaqon ki taraf rawana hon, aur farmaya:

"Jab tum Arab ki sarhad par pohanch jao to wahin qiyam karna."

(Is ki wajah yeh thi ke Hazrat Umar Radiallahu ta'ala anhu ko khabar mili thi ke Ajam Arab par hamla karne ka iradah rakhte hain, is liye rasta band karna maqsad tha.)

Lashkar chala aur jab Basra ke qareeb Marbad ke maqam par pohancha to unhon ne safed pathar dekhe. Logon ne poocha yeh kya hai? Jawab mila: yeh Basra hai. (Basra asal zabaan me safed patharon ko kehte hain.)

Phir woh Dajlah ke chhote pul tak gaye aur wahin qiyam kar liya. Fatah ke baad Hazrat Utbah Radiallahu ta'ala anhu ne khutbah diya aur duniya ki fani haqeeqat aur aakhirat ki abadi zindagi ka zikr kiya.

Unhon ne farmaya:

"Duniya rukh pher kar ja rahi hai, aur bas itni hi baqi hai jitna bartan me pani ka aakhri qatra reh jata hai. Tum ek aisi duniya ki taraf ja rahe ho jo hamesha ke liye hai. Is liye wahan ke liye behtareen saamaan le kar jao. Humein bataya gaya hai ke Jahannam itni gehri hai ke agar us me pathar phenka jaye to sattar saal tak neeche na pohanche. Aur woh logon se bhar di jayegi. Aur Jannat ka darwaza itna wasee' hai ke us ki chaurai chalis saal ke safar ke barabar hai, aur woh bhi logon se bhar di jayegi."

Phir unhon ne apni guzri hui halat ka zikr kiya:

"Main un saat logon me se tha jo Rasulullah Sallallahu alayhe wasallam ke saath thay. Hamare paas khane ko sirf darakhton ke patte thay. Hamare munh zakhmi ho gaye thay. Ek martaba mujhe ek chadar mili jo main ne Hazrat Sa'd Radiallahu ta'ala anhu ke saath aadhi aadhi baant li.

Aaj ham saat me se har ek kisi na kisi ilaqe ka ameer banaya gaya hai."

Phir farmaya:

"Tum jaldi hi aane walon ke imtihaan dekhoge."

(Is me ibtidaai Sahaba ki sakhti, faqr aur phir Allah ki taraf se izzat aur zimmedari ka zikr hai.)

Hadith number 371:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Mujhe Allah ke raaste me us waqt daraya gaya jab kisi aur ko daraya nahi gaya tha. Aur mujhe itni aziyat di gayi jitni kisi aur ko nahi di gayi.

Mujh par tees (30) raaten aur din aise guzre ke main aur Hazrat Bilaal Radiallahu ta'ala anhu ke paas koi aisi cheez na thi jo koi jandar kha sake — siwaye us thodi si cheez ke jo Hazrat Bilaal Radiallahu ta'ala anhu apni baghal ke neeche chhupa kar rakhte thay."

Hadith number 372:

Hazrat Anas bin Malik Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ke dastarkhwan par dopehar ya raat ke khane me roti aur gosht ek saath kabhi nahi aaye, siwaye "dafaf" (ya'ni

logon ke saath mil kar khane par jise humaare andaaz me dawat kehte hai) ke mauqe par.

Hadith number 373:

Hazrat Nofal bin Iyaas Al-Hadhali Radiallahu ta'ala anhu farmate hain:

Hazrat Abdurrahmaan bin Awf Radiallahu ta'ala anhu (jo Ashrah Mubashsharah me se hain) hamare dost aur nihayat behtareen saathi thay. Ek martaba hum un ke saath safar se wapas aa rahe thay. Ghar pohanch kar woh pehle ghusl karne chale gaye. Ghusl ke baad jab woh aaye to ek bade bartan me roti aur gosht pesh kiya gaya.

Yeh dekh kar Hazrat Abdurrahmaan Radiallahu ta'ala anhu ro ne lage.

Main ne poocha:

"Kya hua? Aap kyun ro rahe hain?"

Unhon ne farmaya:

"Rasulullah Sallallahu alayhe wasallam ke wisal tak na Aap Sallallahu alayhe wasallam ne aur na Aap ke ghar walon ne jau ki roti bhi pait bhar kar khayi. Aur aaj hamari yeh haalat hai (ke roti aur gosht dastiyab hai).

Mujhe khauf hai ke yeh maal-dari aur aish hamare liye kisi khair ka sabab na ho."

Chapter 53 - Rasoolullah ﷺ ki Mubarak Umar

Hadith number 374:

Hazrat Ibn Abbas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ne Makkah Mukarramah me terah (13) saal guzaray, aur in terah saalon me Aap par wahyee nazil hoti rahi.

Phir Aap Sallallahu alayhe wasallam ne Makkah se hijrat farmayi aur Madinah Munawwarah me das (10) saal qiyam farmaya.

Aur Aap Sallallahu alayhe wasallam ka zaahiri wisal 63 saal ki umar me hua.

Hadith number 375:

Hazrat Ameer Mu'awiyah Radiallahu ta'ala anhu ne ek khutbah me farmaya:

"Rasulullah Sallallahu alayhe wasallam ka zaahiri wisal 63 saal ki umar me hua.

Aur Shaykhayn — Hazrat Abu Bakr Radiallahu ta'ala anhu aur Hazrat Umar Radiallahu ta'ala anhu — ka bhi wisal 63 saal ki umar me hua.

Al Shama'il Al Muhammadiya
Aur is waqt meri umar bhi 63 saal hai."

Hadith number 376:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ka zaahiri wisal 63 saal ki umar mubarak me hua.

Hadith number 377:

Hazrat Ibn Abbas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ka zaahiri wisal 65 saal ki umar me hua.

Hadith number 378:

Hazrat Daghfal bin Hanzalah Sadusi Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ka zaahiri wisal 65 saal ki umar mubarak me hua.

Hadith number 379:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam na zyada lambe thay aur na chhote, balke darmiyani qad mubarak thay. Rang mubarak na bilkul zyada safed tha aur na gehra gandumi (siyahi ki taraf mail rakhta), balke roshan aur mo'tadil(balanced) tha. Aap ke baal mubarak na bilkul ghungrale thay aur na bilkul seedhe, balke halkay se lehrdaar thay.

Rasulullah Sallallahu alayhe wasallam ne 40 saal ki umar me elaan e nubuwwat farmaya. Us ke baad Aap Sallallahu alayhe wasallam ne 10 saal Makkah Mukarramah me aur 10 saal Madinah Munawwarah me zindagi guzari.

Rasulullah Sallallahu alayhe wasallam ka zaahiri wisal 60 saal ki umar me hua (ya'ni 63 ke qareeb).

Us waqt Aap ke sar aur darhi mubarak me 20 se zyada safed baal nahi thay.

Hadith number 380:

Al Shama’il Al Muhammadiya

Rabi’ah bin Abi Abdur Rahman ne Hazrat Anas bin Malik Radiallahu ta’ala anhu se isi mazmoon ki milti julti hadith riwayat ki hai.

Chapter 54 - Rasoolullah ﷺ ka parda farmana

Hadith number 381:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ki aakhri jhalak mujhe us waqt naseeb hui jab Aap apni aakhri beemari me Peer (Monday) ki subah parde ko utha kar apni ummat ko namaz padhte hue dekh rahe thay.

Aap Sallallahu alayhe wasallam ka chehra mubarak itna roshan aur saaf tha goya Qur'an ke safhe ki tarah chamak raha ho.

Us waqt log Fajr ki namaz Hazrat Abu Bakr Siddique Radiallahu ta'ala anhu ke peeche ada kar rahe thay.

Log Rasulullah Sallallahu alayhe wasallam ko dekh kar khushi se peeche hatne lage, yeh samajh kar ke shayad Aap namaz me shamil hone tashreef la rahe hain. (Pehle bhi jab Aap ki sehat behtar hoti to namaz me shamil ho jate.)

Rasulullah Sallallahu alayhe wasallam ne ishara farmaya ke apni jagah par hi rehna.

Isi din Rasulullah Sallallahu alayhe wasallam ka wisal mubarak hua.

Hadith number 382:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ke wisal ke waqt main ne Aap Sallallahu alayhe wasallam ko apne seene (ya apni god) ka sahara diya hua tha.

Aap Sallallahu alayhe wasallam ne ek bartan mangwaya taa ke us me peshab mubarak kar saken. Aap ne us me peshab mubarak farmaya.

Us ke baad Rasulullah Sallallahu alayhe wasallam ka wisal mubarak ho gaya.

Hadith number 383:

Hazrat Qaasim bin Muhammad Radiallahu ta'ala anhu riwayat karte hain ke Hazrat Ayesha Radiallahu ta'ala anha ne farmaya:

Main ne Rasulullah Sallallahu alayhe wasallam ko wisal ke waqt dekha ke Aap Sallallahu alayhe wasallam ke paas pani ka ek pyala rakha hua tha.

Aap Sallallahu alayhe wasallam apna mubarak haath us pani me daalte aur apne chehre mubarak par pherte thay. (Yeh sakhti aur garmi ke waqt tasalli deta hai.)

Aur Aap Sallallahu alayhe wasallam yeh dua parh rahe thay:

"Ya Allah! Mujhe maut ki sakhtiyon me madad farma."

Hadith number 384:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ki zaahiri wafa'at ke waqt jo sakhtiyan main ne dekhin, us ke baad mujhe is baat me koi shakk nahi raha ke har shakhs maut ke waqt takleef ka samna karta hai.

Hadith number 385:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ke wisal ke baad Sahaba Radiallahu ta'ala anhum ke darmiyan dafan ke maqam ke bare me ikhtilaf paida ho gaya.

Kuch ne kaha ke Masjid-un-Nabawi me dafan kiya jaye.
Kuch ne kaha ke Jannat-ul-Baqi me. Kuch ne kaha ke Makkah Mukarramah me paidaish ke maqam par.
Aur baaz ne dusre maqamaat ka zikr kiya.

Is par Hazrat Abu Bakr Radiallahu ta'ala anhu ne farmaya:

"Main ne Rasulullah Sallallahu alayhe wasallam se ek baat suni hai jo main ne kabhi nahi bhulai. Ambiya Alayhissalam ki wafat usi jagah hoti hai jahan un ka dafan hona muqarrar hota hai."

Is liye Rasulullah Sallallahu alayhe wasallam ko usi jagah dafan karo jahan Aap ka wisal hua (ya'ni Hazrat Ayesha Radiallahu ta'ala anha ke hujre me).

Hadith number 386:

Hazrat Ibn Abbas Radiallahu ta'ala anhu aur Hazrat Ayesha Radiallahu ta'ala anha riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam ke wisal ke baad Hazrat Abu Bakr Siddiq Radiallahu ta'ala anhu tashreef laye aur Aap Sallallahu alayhe wasallam ke maathe mubarak ko bosa diya.

Hadith number 387:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ke wisal ke baad Hazrat Abu Bakr Radiallahu ta'ala anhu tashreef laye.

Unhon ne Aap Sallallahu alayhe wasallam ke peshani mubarak (aankhon ke darmiyan) ko bosa diya aur Aap ke mubarak kandhon par apne haath rakh kar kaha:

Al Shama'il Al Muhammadiya
"Wa Nabiyyaah!" (Haaye mere Nabi!)

Phir sar uthaya, dobara peshani mubarak ko chuma aur kaha:

"Wa Khalilaah!" (Haaye Allah ke Khalil / dost!)

Hadith number 388:
Hazrat Anas Radiallahu ta'ala anhu farmate hain:

Jis din Nabi Kareem Sallallahu alayhe wasallam Madinah Munawwarah tashreef laye, Madinah ki har cheez roshan ho gayi.

Aur jis din Rasulullah Sallallahu alayhe wasallam ka wisal hua, Madinah ki har cheez andheri mehsoos hone lagi.

Hum abhi Rasulullah Sallallahu alayhe wasallam ke madfan ke baad apne haathon se mitti bhi jhaad na paye thay ke humein apne dilon me tabdeeli mehsoos hone lagi.

Hadith number 389:
Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ka wisal Peer (Monday) ke din hua.

Hadith number 390:

Imam Muhammad Al-Baaqir Radiallahu ta'ala anhu se riwayat hai:

Rasulullah Sallallahu alayhe wasallam ka wisal Peer (Monday) ke din hua.

Peer aur Mangal (Tuesday) ka din tadfeen ki tayyari me guzra.

Aur Rasulullah Sallallahu alayhe wasallam ko Mangal aur Budh ki raat (ya'ni Mangal ki raat ke aakhri hissa me) dafan kiya gaya.

Is hadith ke raawi Sufyaan farmate hain:

Imam Baaqir Radiallahu ta'ala anhu ki riwayat me sirf itna hi zikr hai.

Aur doosri riwayaton me aata hai ke raat ke aakhri hissa me phawron (kudal) ki aawaz suni gayi (jab qabr mubarak khodi ja rahi thi).

Hadith number 391:

Hazrat Abu Salamah bin Abdur Rahman bin Awf Radiallahu ta'ala anhu farmate hain:

Rasulullah Sallallahu alayhe wasallam ka wisal Peer (Monday) ke din hua, aur Aap Sallallahu alayhe wasallam ko Mangal (Tuesday) ke din qabr e anwar me utaara gaya.

Hadith number 392:

Hazrat Saalim bin Ubayd Radiallahu ta'ala anhu (Sahabi) riwayat karte hain:

Rasulullah Sallallahu alayhe wasallam apni aakhri beemari me kai martaba be-hosh ho jate. Jab hosh aata to farmate:

"Kya namaz ka waqt ho gaya?"

Jab kaha jata ke ji haan, to irshad farmate:

"Bilal ko hukm do azaan de, aur Abu Bakr ko hukm do ke logon ko namaz padhayen."

Yeh baat kai martaba hui.

Hazrat Ayesha Radiallahu ta'ala anha ne arz kiya:

"Ya Rasulallah Sallallahu alayhe wasallam, Abu Bakr nihayat narm dil hain. Agar woh aap ki jagah kharay honge to ro padhenge. Behtar hai kisi aur ko hukm de dein."

Rasulullah Sallallahu alayhe wasallam ne farmaya:

"Tum log Yusuf Alayhissalam wali aurton jaisi ho. Abu Bakr hi namaz padhayenge."

Ek riwayat me hai ke Aap Sallallahu alayhe wasallam ne farmaya:

"Allah aur Musalman Abu Bakr ke siwa kisi aur ko qabool na karenge."

Is tarah Hazrat Abu Bakr Radiallahu ta’ala anhu ne lagataar namaz padhani shuru ki — aur Aap Sallallahu alayhe wasallam ke wisal tak 17 namazen unhon ne padhayi.

Ek martaba beemari me halka sa afaqa hua to Rasulullah Sallallahu alayhe wasallam ne sahara le kar masjid tashreef lana chaha. Hazrat Abu Bakr peeche hatne lage to Aap Sallallahu alayhe wasallam ne ishara farmaya ke apni jagah par rehain. Hazrat Abu Bakr ne namaz mukammal karayi.

Phir Peer (Monday) ke din Rasulullah Sallallahu alayhe wasallam ka wisal ho gaya.

Wisal ki khabar phelte hi logon par sakht sadma chha gaya. Hazrat Umar Radiallahu ta’ala anhu ne jazbati taur par talwar nikaal kar kaha:

“Jo kahe ke Rasulullah Sallallahu alayhe wasallam ka wisal ho gaya, main us ka sar qalam kar dunga!”

Logon ne Hazrat Abu Bakr Radiallahu ta’ala anhu ko bulaya (jo qareeb hi gaye hue thay).

Hazrat Abu Bakr aaye, Rasulullah Sallallahu alayhe wasallam ke chehra mubarak ko bosa diya aur yeh aayat tilawat ki:

إِنَّكَ مَيِّتٌ وَإِنَّـهُمْ مَيِّتُونَ

(Surah Zumar 30)

Phir bahar aa kar khutbah diya aur Surah Aal-e-Imran ki yeh aayat parhi:

...وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

(Surah Aal-e-Imran 144)

Phir farmaya:

"Jo shaqs Huzur Sallallahu alayhe wasallam ki ibadat karta tha, woh jaan le ke Huzur parda farma chuke hai. Aur jo Allah ki ibadat karta hai, woh jaan le ke Allah hamesha zinda hai."

Log hosh me aaye aur baat samajh gaye.

Phir dafan ke bare me mashwara hua. Hazrat Abu Bakr Radiallahu ta'ala anhu ne farmaya:

"Main ne Rasulullah Sallallahu alayhe wasallam se suna hai ke Ambiya ko wahi dafan kiya jata hai jahan un ka wisal hota hai."

Is liye Aap Sallallahu alayhe wasallam ko Hazrat Ayesha Radiallahu ta'ala anha ke hujre me dafan kiya gaya.

Tajheez o takfeen Hazrat Ali, Hazrat Fadl bin Abbas, Hazrat Usamah aur Hazrat Shaqraan Radiallahu ta'ala anhum ne ki.

Baad me khilafat ke liye mashwara hua. Ansar ne kaha: ek ameer hum me se aur ek Muhajireen me se ho. Hazrat Abu Bakr ne farmaya: "Ameer Quraysh me se honge." Hazrat Umar ne Surah Taubah ki aayat ka hawala diya jisme Hazrat Abu Bakr ka zikr hai (ghaar ka waqia).

Aakhir Hazrat Umar Radiallahu ta'ala anhu ne Hazrat Abu Bakr ka haath pakar kar bay'at ki, aur baqi logon ne bhi bay'at kar li.

Al Shama'il Al Muhammadiya

Is tarah Hazrat Abu Bakr Siddiq Radiallahu ta'ala anhu khalifa muqarrar hue.

Note: Is hadith ko kuch log beech me rakh kar ye saabit karne ki koshish karte hai ke dekho Sayyiduna Siddique e Akbar ne to Huzur sallallahu alayhe wasallam ke ta'alluk se farmaya ke Huzur sallallahu alayhe wasallam parda farma chuke hai aur tumhara to ye Aqida hai ke Huzur sallallahu alayhe wasallam zinda hai.

Hayat un Nabi ke ta'alluk se kuch hawale pesh kar raha hu, ghaur se padhe.

Ahl-us-Sunnah wal-Jama'ah ka ye shia'ar (pehchan) aur aqeeda hai ke Tamaam Anbiya-e-Kiram aur khusoosan Huzoor ﷺ apni qabron mein zinda hain. Is zinda hone ko "Hayat-un-Nabi" kaha jata hai.

(1) Sabse wazeh riwayat jo Imam Abu Ya'la aur Imam Bayhaqi ne naqal ki hai:

"Al-Anbiya-u Ahya-un fi Quburihim Yusallun"
(Anbiya apni qabron mein zinda hain aur wo namaz padhte hain.)
References:

Musnad Abu Ya'la, Hadith No. 3425

Imam Haythami ne Majma-uz-Zawaid (8/211) mein ise 'Sahih' kaha hai.

(2) Huzoor ﷺ ne farmaya ke Jumu'ah ke din mujh par zyada durood padha karo kyunki tumhara durood mujh par pesh kiya jata hai. Sahaba ne pucha: "Ya Rasulullah! Aap par hamara durood kaise pesh hoga jabke (inteqal ke baad) aapka jism matti mein mil chuka hoga?" Tab Aap ﷺ ne farmaya:

Al Shama'il Al Muhammadiya
"Innallaha Harrama alal-ardhi an ta'kula ajsadal Anbiya."
(Beshak Allah ne zameen par haraam kar diya hai ke wo Anbiya ke jismon ko khaye.)
References:

Sunan Abu Dawood, Hadith No. 1047

Sunan Ibn Majah, Hadith No. 1636

Sunan An-Nasa'i, Hadith No. 1374

(3) Sahih Muslim ki riwayat hai ke Huzoor ﷺ ne farmaya:

"Main Meraj ki raat Moosa (Alayhis Salam) ke paas se guzra, wo apni qabr mein khade hokar namaz padh rahe thay."
Reference:

Sahih Muslim, Hadith No. 2375

(Ye is baat ki daleel hai ke wafaat ke baad bhi Anbiya ki ibadat aur hayat barkaraar hai.)

(4) Huzoor ﷺ ne farmaya:

"Jab bhi koi shakhs mujh par salaam bhejta hai, to Allah meri rooh mujh par lautata hai (yaani tawajjo farmata hai) yahan tak ke main uske salaam ka jawab deta hoon."
Reference:

Sunan Abu Dawood, Hadith No. 2041

(5) Quran mein Allah farmata hai ke jo Allah ki raah mein shaheed ho gaye unhe murda na kaho balki wo zinda hain (Surah Baqarah: 154).

Istedlal (Reasoning): Jab ek Shaheed zinda hai, to wo hasti jin ke sadqe mein Shahadat ka darja mila (yaani Nabi ﷺ), wo kaise zinda nahi honge? Anbiya ka martaba Shuhada se kahin buland hai.

Ye sirf kuch hawala jaat hai, humaare Ulema ne puri puri kitaab likhi hai is masle' par jinka muta'lea kiya jaa sakta hai.

Ab aate hai us hadith par jisme Sayyiduna AbuBaqr Siddique radiallahu ta'ala anhu ne farmaya ke Huzur sallallahu alayhe wasallam Parda farma chuke hai.

Fitna door ho: Hazrat Umar Radiallahu anhu josh mein ye maan hi nahi rahe thay ke Huzoor ﷺ parda farma chuke hai.Inke alaawa dugar Sahaba apne hosh me nahi the, unhe kuch samajh nahi aa raha tha ke ye kya hogaya. Us waqt tanha

Sarkare Aqdas Sallallahu ta'ala alayhi wa sallam ki wafaat hasrate aayat se ahle bait aur sahabae kiram Radiallahu ta'ala anhum ko jo sadma pahuncha wah bayan se bahar hai. Log Huzur ki muhabbat mein hosh wa hawas kho baithe, un ki samajh mein nahin aata tha ki ab kya karein. Hazrat Usman Ghani Radiallahu ta'ala anhu ki yeh halat ho gayi ki un par sakta taari ho gaya, bolne ki taaqat nahin rah gayi, halate beqarari mein idhar se udhar aate jaate the. Magar kisi se kuchh kahte nahin the.

Hazrat Ali Radiallahu ta'ala anhu is qadr gham se nidhaal ho gaye ki ek jagah baith gaye aur hilne ki taaqat nahin rakhte the. Aur Hazrat Umar

Radiallahu ta'ala anhu ka yeh haal hua ki wah nangi talwar lekar Madina sharif ke bazaar aur galiyon mein ghoomte the aur farmate the ki jo kahega ki Huzur ki wafaat ho gayi, main isi talwar se us ki gardan uda doonga. Hazrat Abu Bakr Siddique Radiallahu ta'ala anhu visal ke waqt apne ghar the, jab yeh khabar suni to rote huye aur Wa Muhammada! ke naare lagate huye masjid sharif mein hazir huye, dekha ki sahabae kiram hairan wa pareshan hain, aap ne kisi se kuchh baat nahin ki aur na kisi ki taraf mutawajjah huye, seedhe Hazrat Ayesha Radiallahu ta'ala anha ke hujrae mubarka mein pahunche. Huzur Sallallahu ta'ala alayhi wa sallam ke mubarak chehre se chadar hatai aur peshanie anwar ko bosa diya, rote huye bahar nikle. Khudae ta'ala ka un par yeh khalis fazl hua ki Huzur se intihaai muhabbat ke ba-wujood un ke hosh wa hawas baja rahe. Aap masjid mein tashreef laaye, us waqt Hazrat Umar Radiallahu ta'ala anhu masjid mein maujood the, aap ne un se farmaya ae Umar! baith jao, unhon ne inkaar kar diya aur kaha ki ham nahin baithenge. To Hazrat Abu Bakr Radiallahu ta'ala anhu ne unhein chhod diya aur logon ki taraf mutawajjah hokar khutba dena shuru kiya.

Farmaya: Ae logo! kaan khol kar sun lo, jo shakhs Muhammad Sallallahu ta'ala alayhi wa sallam ki ibadat karta tha to wah jaan le ki un ka wisaal ho gaya aur jo Khudae ta'ala ki ibadat karta tha wah sun le ki Khuda zinda hai wah kabhi nahin marega, us par kabhi maut nahin taari ho sakti, phir aap ne wah aayate karima tilawat farmai Wa ma Muhammadun illa Rasul..." Muhammad Sallallahu ta'ala alayhi wa sallam to ek rasool hain, un se pehle aur rasool ho chuke hain, to kya agar wah intiqal farmaein ya shaheed hon to

tum ulte paanv phir jaoge? Aur jo ulte paanv phirega to wah Allah ka kuchh nuqsan na karega aur anqareeb Allah ta'ala shukr karne walon ko sila ata farmaega. Yaani jo apne deen par sabit rahenge aur nahin phirenge wah giroh shakireen mein se hain, Khudae ta'ala un ko ajre azeem ata farmaega.

Bukhari sharif mein hai ki Hazrat Abu Bakr Siddique Radiallahu ta'ala anhu ke is aayate karima ki tilawat farmane se logon ko aisa maloom hua ki goya koi is aayate karima ko jaanta hi na tha, un se sun kar ab isi aayate karima ko har shakhs padhne laga.

Aur Madarijun Nubuwwat mein hai, Hazrat Umar Radiallahu ta'ala anhu farmate hain ki jab Hazrat Abu Bakr Siddique Radiallahu ta'ala anhu se main ne yeh aayate karima suni to mujhe aisa mehsoos hua ki is se pehle main ne is aayate karima ko suna hi na tha, sunne ke baad mujhe maloom ho gaya ki waqai Rasulullah Sallallahu ta'ala alayhi wa sallam ka wisaal ho gaya. Is yaqeen ke baad mere badan mein larza paida hua aur main zameen par gir pada. Aur Hazrat Ibne Umar Radiallahu ta'ala anhuma ka bayan hai ki goya hamari nigahon par parda pada hua tha jis ko Hazrat Abu Bakr Siddique Radiallahu ta'ala anhu ke khutbe ne utha diya, un se sun kar ab isi aayate karima ko har shakhs padhne laga jis se logon ko kuchh sukoon hasil ho gaya. (Durood Sharif)

Hazrat Abu Bakr Siddique Radiallahu ta'ala anhu ne jab Quraane Majeed ki aayate karima padh kar sunai to agarchay is se logon ko kuchh sukoon hasil ho gaya lekin ab itna waqt nahin baqi rah gaya tha ki usi roz tajheez wa

takfeen ho sake, is liye dusre roz Sah Shamba (Mangal) ko yeh kaam anjam paya.

Hadith number 393:

Hazrat Anas Radiallahu ta’ala anhu riwayat karte hain:

Jab Rasulullah Sallallahu alayhe wasallam apni aakhri beemari me sakht takleef mehsoos farma rahe thay, to Hazrat Faatimah Radiallahu ta’ala anha ne kaha:

“Haaye! Mere walid ki takleef!”

Is par Nabi Kareem Sallallahu alayhe wasallam ne irshad farmaya:

“Aaj ke baad tumhare walid ko koi takleef nahi hogi.

Beshak aaj tumhare walid par woh cheez nazil ho gayi hai jo laazmi thi (ya’ni maut), aur Qiyamat tak koi isay taal nahi sakta.”

Hadith number 394:

Hazrat Ibn Abbas Radiallahu ta’ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

“Jis shakhs ke do bachche (bachpan me) wafat pa jayein, Allah Ta’ala us ke badle me use Jannat ata farma dega.”

Hazrat Ayesha Radiallahu ta’ala anha ne arz kiya:

“Ya Rasulallah Sallallahu alayhe wasallam, agar kisi ka sirf ek bachcha wafat ho jaye?”

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Jo ek bachcha kho de, us ke liye bhi yahi ajr hai."

Hazrat Ayesha Radiallahu ta'ala anha ne phir arz kiya:

"Jo aap ki ummat me se kisi ka koi bachcha hi wafat na hua ho?"

Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Main us ke liye Qiyamat ke din zakhira (shafa'at aur ajr ka zariya) banunga, kyun ke meri wafat ka sadma har shakhs ke liye us ke ghar walon aur bachchon ke gham se zyada hai."

Chapter 55 - Rasoolullah ﷺ ki Miras

Hadith number 395:

Hazrat Amr bin Al-Haarith Radiallahu ta'ala anhu (jo Ummul Momineen Hazrat Juwayriyyah Radiallahu ta'ala anha ke bhai hain) farmate hain:

Rasulullah Sallallahu alayhe wasallam ne apni wafat ke waqt apne piche maal o daulat me sirf apne hathiyaar, ek khachar (jise sawari ke liye istemal farmate thay) aur kuch zameen chhori, jise Aap Sallallahu alayhe wasallam ne sadaqah qarar de diya tha.

Hadith number 396:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain:

Hazrat Faatimah Radiallahu ta'ala anha Hazrat Abu Bakr Siddiq Radiallahu ta'ala anhu ke paas tashreef laayin aur poocha:

"Aap ke baad aap ka waris kaun hoga?"

Unhon ne jawab diya:

"Meri biwi aur mere bachche."

Hazrat Faatimah Radiallahu ta'ala anha ne farmaya:

"Phir main apne walid (Rasulullah Sallallahu alayhe wasallam) ki miras ki waris kyun nahi bani?"

Hazrat Abu Bakr Siddiq Radiallahu ta'ala anhu ne farmaya:

"Main ne Rasulullah Sallallahu alayhe wasallam ko yeh farmate hue suna hai ke hum Ambiya koi miras nahi chhortay."

Lekin (waqf ke nigran hone ki haisiyat se) jin logon ke liye Rasulullah Sallallahu alayhe wasallam ne rozana wazifa muqarrar kiya tha, main use jari rakhunga. Aur jin par Rasulullah Sallallahu alayhe wasallam kharch farmate thay, main bhi un par kharch karta rahunga."

Note: Kuch log is hadith ko lekar Khulafa e rashideen ke ta'alluq se naa-zeba kalimaat kehte hai. Haalan' ke Sayyiduna Siddique e Akbar radiallahu anhu ne to wahi bayan kiya jo aapne Rasulullah sallallahu alayhe wasallam se suna. Jab Sayyida Zehra paak ne ye hadith suni to aapne uske tasleem kiya aur kabhi dobara iska zikr nahi kiya. Isse hargiz ye muraad nahi ke Ma'az Allah Khulafa e Rashideen ghaasib hai. Inshallah kabhi mauqa mila to Baagh e Fadak par tafseel se kitaab likhunga.

Hadith number 397:

Hazrat Abul Bakhtari (Saeed bin Fayruz Attaaee) Radiallahu ta'ala anhu riwayat karte hain:

Hazrat Abbas Radiallahu ta'ala anhu aur Hazrat Ali Radiallahu ta'ala anhu dono Hazrat Umar Radiallahu ta'ala anhu ke paas un ke daur-e-khilafat me aaye. Dono waqf ke maamle me guftagu farma rahe the.

Hazrat Umar Radiallahu ta'ala anhu ne majlis me maujood Hazrat Talhah Radiallahu ta'ala anhu, Hazrat Zubayr Radiallahu ta'ala anhu, Hazrat Abdurrahman bin Awf Radiallahu ta'ala anhu aur Hazrat Sa'd bin Abi Waqqaas Radiallahu ta'ala anhu se farmaya:

"Main tumhein Allah ki qasam de kar poochta hun — kya tum ne Rasulullah Sallallahu alayhe wasallam ko yeh farmate hue nahi suna:

'Nabi ka maal sadaqah hota hai, siwaye us ke jo woh apne ghar walon ke liye kharch karta ho. Hum Ambiya koi miras chhor kar nahi jate.'?"

(Yeh hadith ek mufassal waqia ke saath aati hai, jise yahan mukhtasar taur par bayan kiya gaya hai.)

Al Shama'il Al Muhammadiya
Hadith number 398:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Hum (Ambiya) koi waris nahi chhor kar jate. Jo kuch hum chhor kar jate hain woh sadaqah hota hai."

Hadith number 399:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Mere waris dinar aur dirham taqseem na karein.

Mere maal me se meri biwiyon (ghar walon) ke kharch aur kaam karne walon (aamilon) ke kharch ke baad jo kuch baqi bache, woh sadaqah kar diya jaye."

Hadith number 400:

Hazrat Maalik bin Aws bin Al-Hadthaan riwayat karte hain:

Main Hazrat Umar Radiallahu ta'ala anhu ki majlis me hazir tha. Us waqt Hazrat Abdurrahman bin Awf Radiallahu ta'ala anhu aur Hazrat Sa'd bin Abi Waqqaas Radiallahu ta'ala anhu bhi maujood thay.

Kuch dair baad Hazrat Abbas Radiallahu ta'ala anhu aur Hazrat Ali Radiallahu ta'ala anhu bhi ek maamle ke faisle ke liye aaye.

Hazrat Umar Radiallahu ta'ala anhu ne un se farmaya:

"Main tumhein us Zaat ki qasam deta hun jis ke hukm se aasman aur zameen qaim hain, kya tum jante ho ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya tha:

'Hum Ambiya kisi ko apna waris nahi banate. Jo kuch hum chhor kar jate hain, woh sadaqah hota hai.'?"

Majlis me maujood sab ne jawab diya:

"Ji haan, yeh bilkul sach hai."

(Yeh hadith ek lambi riwayat ke saath aati hai.)

Hadith number 401:

Hazrat Ayesha Radiallahu ta'ala anha farmati hain:

Rasulullah Sallallahu alayhe wasallam ne apne piche na dinar chhode, na dirham, na bakriyan aur na oont.

(Is hadith ke raawi kehte hain ke mujhe shakk hai ke unhon ne ghulamon — mard ya aurat — ka bhi zikr kiya tha ya nahi.)

Chapter 56 - Khwab me Rasoolullah ﷺ ki Ziyarat

Hadith number 402:

Hazrat Abdullah bin Mas'ood Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Jis ne mujhe khwab me dekha, us ne haqeeqat me mujhe hi dekha, kyun ke shaytaan meri surat ikhtiyar nahi kar sakta."

Hadith number 403:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Jis ne mujhe khwab me dekha, us ne haqeeqat me mujhe hi dekha, kyun ke shaytaan meri shakal ikhtiyar nahi kar sakta."

Hadith number 404:

Hazrat Abi Maalik Al-Ashja'ee (Saeed bin Taariq bin Ashyam) Radiallahu ta'ala anhu se riwayat hai ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Jis ne mujhe khwab me dekha, us ne mujhe hi dekha."

Hadith number 405:

Imam Tirmizi alayhirrehma farmate hain:

Main ne Ali bin Hajar se suna, woh kaha karte thay:

Khalaf bin Khalifah ne kaha:

"Main ne Rasulullah Sallallahu alayhe wasallam ke Sahabi Hazrat Amr bin Harith Radiallahu ta'ala anhu ko dekha. Us waqt main chhota bachcha tha."

Al Shama'il Al Muhammadiya
Hadith number 406:

Hazrat Abu Hurayrah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Jis ne mujhe khwab me dekha, us ne haqeeqat me mujhe hi dekha, kyun ke shaytaan meri surat ikhtiyar nahi kar sakta."

Raawi ke walid ne yeh hadith Hazrat Ibn Abbas Radiallahu ta'ala anhu ko sunai aur kaha ke main ne Nabi Kareem Sallallahu alayhe wasallam ko dekha hai (khwab me). Unhon ne Hazrat Hasan bin Ali Radiallahu ta'ala anhu ka bhi zikr kiya aur kaha ke woh Rasulullah Sallallahu alayhe wasallam se milte julte hain.

Is par Hazrat Ibn Abbas Radiallahu ta'ala anhu ne farmaya:

"Ji haan, woh un se mushabihat rakhte hain."

Hadith number 407:

Yazid al-Farisi (jo Qur'an likhne ka kaam karte thay) farmate hain:

Main ne Hazrat Ibn Abbas Radiallahu ta'ala anhu ke zamane me Nabi Kareem Sallallahu alayhe wasallam ko khwab me dekha.

Main ne Hazrat Ibn Abbas Radiallahu ta'ala anhu se kaha:

"Main ne Rasulullah Sallallahu alayhe wasallam ko khwab me dekha hai!"

Unhon ne farmaya:

Rasulullah Sallallahu alayhe wasallam irshad farmate thay:

"Shaytaan meri surat ikhtiyar nahi kar sakta. Jis ne mujhe khwab me dekha, us ne waqai mujhe hi dekha."

Phir unhon ne poocha:

"Jise tum ne dekha hai, kya tum un ka wasf bayan kar sakte ho?"

Unhon ne kaha:

"Ji haan. Main aap ko ek darmiyani qadd ke shakhs ka wasf bayan karta hun. Aap ka jism mubarak roshan na bahot zyada safed the na bahot zyada gandumi, darmiyani tha. Aankhen siyah aur khubsurat thin, chehre par khoobsurat muskurahat thi. Darhi mubarak yahan se yahan tak (ya'ni dono rukhsaron tak) phaili hui thi aur seene mubarak tak aati thi."

Raawi 'Awf kehte hain:

"Mujhe maloom nahi ke is bayan me aur kya izafah kiya ja sakta hai."

Is par Hazrat Ibn Abbas Radiallahu ta'ala anhu ne farmaya:

"Agar tum ne Aap Sallallahu alayhe wasallam ko bedari ki halat me dekha hota, to tum isi andaaz se unke wasf bayan karte.

Hadith number 408:

(Us riwayat ke ek raawi ke bare me) 'Awf (Abu Jamilah) Al-A'rabi ne farmaya:

"Main Qatadah se umar me bada hun."

Hadith number 409:

Hazrat Abu Qataadah Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Jis ne mujhe (khwab me) dekha, us ne haqeeqat ko dekha."

Hadith number 410:

Hazrat Anas Radiallahu ta'ala anhu riwayat karte hain ke Rasulullah Sallallahu alayhe wasallam ne irshad farmaya:

"Jis ne mujhe khwab me dekha, us ne haqeeqat me mujhe hi dekha, kyun ke shaytaan meri surat (shakal) ikhtiyar nahi kar sakta."

Aur Aap Sallallahu alayhe wasallam ne yeh bhi irshad farmaya:

"Momin ka (sachcha) khwab nubuwwat ke chhaalis (46) hisson me se ek hissa hai."

Hadith number 411:

Hazrat Abdullah bin Mubarak alayhirrehma (jo ek azeem muhaddith, faqeeh aur buzurg sufi thay; nihayat aabid aur parhezgaar shakhsiyat; aur hafiz-e-hadith bhi thay. Un ke fazaail aur kamalat tareekh ki kitabon me mazkoor hain) farmate hain:

"Jab log apni apni rai dene lagen aur har shakhs faisla karne lage, to us cheez ko ikhtiyar karo jo riwayat (hadith) se sabit ho."

Hadith number 412:

Hazrat Ibn Seereen alayhirrehma farmate hain:

"Ilm-e-Hadith (aur isi tarah deen ke tamam uloom) deen ka hissa hain.

Is liye ilm hasil karne se pehle yeh dekh lo ke tum kis se ilm hasil kar rahe ho."